







CHRIST OUR ALL IN ALL.



PREPARING FOR IMMEDIATE PUBLICATION, BY THE  
SAME AUTHOR,  
UNIFORM WITH THE PRESENT WORK.

---

**THE GREAT SALVATION and our SIN IN  
NEGLECTING IT. A RELIGIOUS ESSAY.** In three  
parts.

Also will speedily be published, a **THIRD EDITION** of  
**THE GOSPEL IN ADVANCE OF THE AGE,  
a HOMILY FOR THE TIMES.**

N. B. This is a new edition, carefully revised and corrected,  
and divided into distinct sections of "The Gospel before the  
Age."

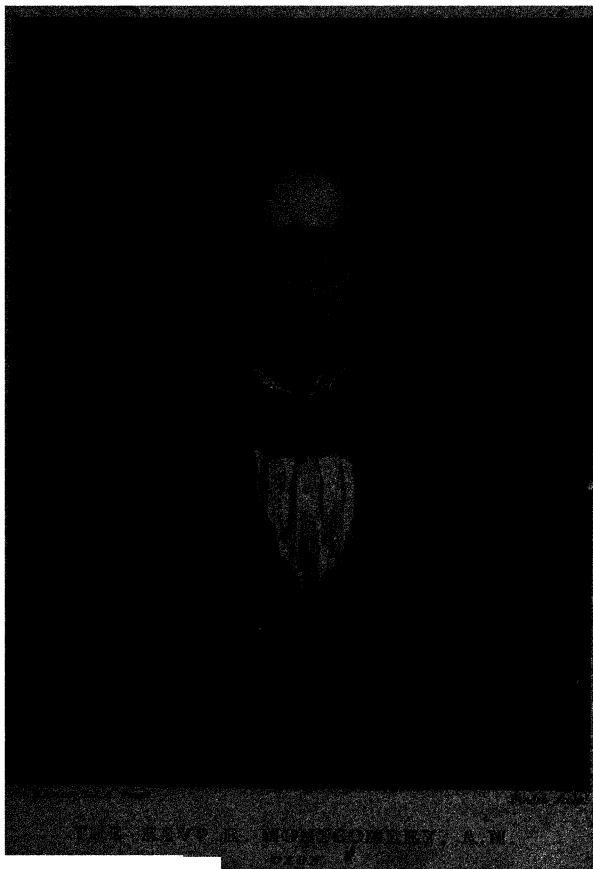
\* "I think the "APPLICATION" of the Work well calculated to be eminently useful at the present juncture, to extreme parties on both sides, by inculcating that moderation which has ever been the true characteristic of the Church of England."—**BISHOP OF LINCOLN.**

"The theme which Mr. Montgomery has taken up is far larger, and at the same time more definite, than we imagined from the title of the book; it is no less than maintaining that **THE CLAIMS OF RELIGION ARE, IN EVERY SENSE, AND IN EVERY CIRCUMSTANCE, PRE-EMINENT.** \* \* \* A noble theme, and right nobly handled; and fain would we hope, and prophesy if we durst, that it is but the forerunner of other works of the same high stamp. Though unknown to Mr. Montgomery, we bid him God-speed in his onward course, and hope to meet him soon again."—*Church of England Quarterly for October.*

Preparing for the press, a **THIRD EDITION** of  
**EVANGELIC DISCOURSES** on the following  
subjects.

1. **THE GREAT INVITATION.** Mat. xi. 12.
2. **THE ASPECTS OF NATURE IN CON-  
NEXION WITH THE PRINCIPLES OF GRACE.** Gen.  
viii. 22.
3. **THE WORLD OF SPIRITS.** Luke xx. 38.
4. **THE ATTRACTION OF THE CROSS.** John  
xii. 32.
5. **DIVINE MERCY PRODUCTIVE OF TRUE  
RELIGION.** Ps. cxxx. 4.





THE REV. R. MONTGOMERY, A.M.

1871

# CHRIST OUR ALL IN ALL.

BY THE

REV. ROBERT MONTGOMERY, M.A.,

AUTHOR OF

"THE OMNIPRESENCE OF THE DEITY," ETC.

"I am ALPHA and OMEGA, the BEGINNING and the ENDING, with the  
LORD."—Rev. 1. 8.

"Non aliud præter ILLUM, non aliud tanquam ILLUM, non aliud post  
ILLUM."—St. Bernard.

*Fourth Edition.*

LONDON:

GEORGE ROUTLEDGE & CO., FARRINGDON STREET.

1862.

"IN our EMMANUEL we have a BODY OF THEOLOGY, an excellent summary of Divine truths, in a very lively manner set forth to us. The Atheist, who owns not a God in heaven, might here if he had eyes of faith, see God in the flesh. The wisdom of God doth here appear, not in the orders and harmonies of nature, but in a plot much greater and more admirable—God and man—Infinite and finite, Eternal and temporal—are here met in conjunction, *that the human, temporal, and finite nature in Christ might be the theatre for the Divine, Infinite, Eternal Nature to show its perfections in.*" — *Polhill*, A.D. 1678.

"Si scribas non sapit mihi, nisi legero ibi JESUM; si dispatet aut conferas, non sapit mihi nisi sonuerit JESUS." — *St. Bernard*

TO THE  
CONGREGATION OF PERCY CHAPEL,  
LONDON,  
THE FOLLOWING ATTEMPT TO ILLUSTRATE  
SOMEWHAT OF  
"THE UNSEARCHABLE RICHES OF CHRIST"  
IS RESPECTFULLY INSCRIBED,  
AS A SINCERE THOUGH INADEQUATE TOKEN  
OF CHRISTIAN ESTEEM,  
BY THEIR  
FRIEND AND MINISTER,  
ROBERT MONTGOMERY.



## TO THE READER.

---

THE following pages contain the DOCTRINAL SUBSTANCE of five discourses, preached at Percy Chapel. In arranging them into their present combined form, they have each undergone considerable *alteration* in style, structure, and subject. The writer feels it necessary to state this most distinctly, because of some very *inapplicable* criticisms which were bestowed on a former work of his, entitled “REFLECTIVE DISCOURSES,” — grounded on the erroneous idea that they were preached in the identical manner in which they are published.

R. M.

LONDON,  
*December 5th, 1844.*





# ANALYSIS.

---

## INTRODUCTORY VIEWS.

### PART I.

#### “A MYSTERIOUS PERSON REPRESENTED.”

##### SECTION FIRST.

*On Christ as Attracting the Regards of Universal  
Intelligence . . . . .* 20

##### SECTION SECOND.

*Christ the Everlasting Rock on which the Church is  
founded . . . . .* 41

##### SECTION THIRD.

*On Christ as the Great Relief of Man . . . . .* 49

## PART II.

## “ A VAST ASSERTION VINDICATED.”

## SECTION FIRST.

<i>Christ the “ All ” of God in regard to Creative Energy . . . . .</i>	66
---	----

## SECTION SECOND.

<i>Christ the “ All ” of God in respect to His Moral Government . . . . .</i>	98
---	----

## SECTION THIRD.

<i>On Christ as the “ All ” in the “ New Creation ” of Souls . . . . .</i>	112
--	-----

## SECTION FOURTH.

<i>The same subject continued . . . . .</i>	130
---	-----

## PART III.

## “ A SPIRITUAL ECONOMY ILLUSTRATED.”

## SECTION FIRST.

<i>Christ “ IN All ” the Gifts of His Church . . . . .</i>	146
--	-----

## SECTION SECOND.

*Christ “in All” the Graces of the Christian . . . 162*

## SECTION THIRD.

*Christ “in All” the Ordinances of true Religion . 170*

## SECTION FOURTH.

*Christ “in All” the revealed Faculties of Human  
Nature . . . . . 179*

## SECTION FIFTH.

*Christ “in All” the Conditions of the Church’s Glory 198*

## PART IV.

*Inferences from the whole subject bearing on religious*

EXPERIENCE, CONDUCT, and CHARACTER 241

## APPENDIX.

~ THE REFORMER AND THE REFORMATION.



# CHRIST OUR ALL IN ALL.

(COLOSSIANS iii. 11.)

## INTRODUCTORY VIEWS.

To glory in his DIVINE EMMANUEL as the supreme of moral loveliness and the sublime of spiritual perfection, is at once the duty and the privilege of redeemed man. By the mystery of His adorable Person how is the intellect of the believer magnified ! By the merit of His sacrificial death how is the conscience pacified ! And by the purity of his recorded life here on earth how are the affections chastened, elevated, and controlled ! In a word, Christ is exhibited by the Holy Ghost in the Gospel as the living Embodiment and human Exemplar of all those virtues and graces which the Church is bound to practise and profess. Moreover we are assured by the Spirit of God that for Christ creation was founded ; for Him providence is dispensed ; and also that all Scripture is in principle, motive, or design, one vast

and varied exposition of the Redeemer's claims and glories. Even then as the planetary system would become darkness and ruin if the sun were to recede from the heavens, so would the Bible be confounded into a midnight of doctrinal confusion if the "Sun of Righteousness" were not regarded as that Almighty CENTRE OF TRUTH, around which all its doctrines may be said to revolve, and from which all its mysteries derive their origin and significance.

The Saviour being therefore both essentially and relatively so transcendent, it may seem at the first view that there is nothing which calls for our grateful appreciation of zeal and love, when the Apostle of the Gentiles says to the primitive Church of Rome—"I am not ASHAMED of the Gospel of Christ." And yet we are convinced that both in this reference to a certain state of feeling in Rome and also in his determination "not to know ANYTHING among" the polished but polluted Corinthians "save Jesus Christ and Him crucified," there is more of evangelic heroism than a common reader would imagine. In our disregard for these proofs of apostolical devotion, we seem quite to forget the instructive light which nearly eighteen hundred years of testimony and trial have shed upon the character of Jesus Christ. But surely we cannot rightly value the majesty of religious sentiment, or understand the loftiness of social morals, until we are somewhat acquainted with the *peculiar circumstances* which

surround the man who proclaims the one or exhibits the other. For just as in nature objects in themselves attractive derive an accession of beauty or power from the attributes of the scene which encompasses them,—so in our human world that conduct which abstractedly viewed merits our esteem, when contrasted with the universal pride and corruption prevailing at the same period, appeals to the heart with redoubled effect.

On this principle let us contemplate the sublime devotion which Paul ever manifests for the cross of Jesus; for although we have an instinctive conviction that his outbursts of exceeding ecstacy at the bare mention of “Christ” are truly noble,—how is that conviction deepened when we call to mind, first, the history of the Man Himself; and, secondly, the peculiar state of the world when He “laboured more abundantly than they all.” With regard then to his personal history, upon the ground of mere education and natural conscience Paul might have been “ashamed” of Christ, because the human extraction, condition, associates, doctrines, and precepts of the Crucified were so repulsive to the religious prejudices of one whose mind was cradled in the lap of Pharisaic superstitions, and whose whole spiritual being had grown up at “the feet of Gamaliel.” It is at this point we may well pause to admire with reverential wonder the marvellous achieve-



ment of the Spirit, in causing him who was “an Hebrew of the Hebrews; as touching the law a Pharisee, concerning zeal, PERSECUTING the Church,”—to cry out “God forbid that I should glory, save in THE CROSS!” Surely if ever the angels crowded the battlements of heaven to behold the moral scenery of earth, and to receive instruction by the movements of the Church militant (Ephes. iii. 10), they did so when this vaunting blasphemer of Tarsus, raging with bigotry and crimsoned with the blood-drops of the martyred Stephen,—was arrested by grace in the very pride and passion of his guilt! What *less* than the spiritual Omnipotence of the third Person in the Godhead, could have been adequate thus to expel the errors of Judaism from the soul of one of its most inveterate disciples, and henceforth prompt every pulse of his regenerated heart to burn and beat with intense loyalty to “Christ and Him crucified?” Again, if we revert to the *state of the world* when St. Paul became the herald of “glad tidings,” how much was there on all sides of haughty dislike and immitigable disgust to the doctrines and duties of the Cross! Philosophic culture at its height of attainment; a venal priesthood sworn to support the established Paganism of the times; a despotism jealously morbid of the very name of “king,” however spiritual his pretensions; and a pliant Magistracy ready at the command of Imperial

cruelty to execute the most bloody edicts and decrees ; all this, together with the gross sensuality of an over-refined age, blent with the still more dangerous hostility of Judaic intolerance, — must be taken into consideration when we attempt fairly to estimate the **MAGNANIMITY** of that apostolic hero, who confronted the whole with superhuman valour and cried aloud, “ I am NOT ASHAMED of the Gospel of Jesus Christ ;” for whether I proclaim it at Rome, Athens, or Colosse, “ Christ is all and in all !”

Impressed therefore with this magnificent zeal which St. Paul never fails to exhibit for the honours of his crucified Master, we may well introduce our noble text by an admiring glance at him who is the paragon of the apostles, and a masterwork of the Spirit’s transforming love. For under the energies of grace what a concentration did this lion-hearted man present of whatsoever was stupendous in mind, pure in principle, divine in motive, august in faith, exalted in conduct, and heroic in suffering ! Are you attracted by the *profundities of argument* ? If so, we refer you to St. Paul, who was taught to reason by the Holy Ghost, and who beyond all his compeers in apostleship, dropped the fathoming line of intellect deepest into the ocean of truth. Are you enchanted by *mighty conceptions* ? Then read those epistles where the genius of inspiration has gathered into mortal

words all the describable glories of Jehovah with such effect that the syllables seem almost to burn with the divinity they enshrine. Do you admire and respond to the appeals of *surpassing eloquence*? Why, where in the archives of the human mind can you find any specimens of oratory to rival his, who often in the tempest of his overwhelming rebukes and raptures does what the ancient critic of the sublime said Demosthenes often did,—thunder and lighten round “the ages to come.” Or lastly, can the *prowess of a believing heart* in its most daring forms excite your wonder? Then behold the intrepid apostle of the Gentiles prepared not only to endure the frowns of hell, the sarcasms of earth, the tyrant’s rack, and the dungeon’s gloom,—but ready in the soaring majesty of his zeal to mount into the very presence-chamber of the Eternal, and smite the angels (*could* they be heretical) with the power of his curse! “for though we or an *angel from heaven* preach any other Gospel, &c., let HIM BE ACCURSED!”

But why do we yet linger around the grandeurs of St. Paul’s character? Because we desire to impress upon you the important fact, that it is to his constraining love of Christ acting with uniform supremacy over his entire experience both individual and apostolical,—must be *ascribed* the intellectual glories and moral energies of his charac-

ter. "To LIVE is Christ, to die is gain" (Phil. i. 21). "Christ shall be MAGNIFIED in my body, whether it be by LIFE or DEATH" (Phil. i. 19). "God forbid that I should GLORY, save IN THE CROSS of our Lord Jesus Christ:" it is unto the truths motives and principles which utterances like these involve, —we refer for a consistent explanation of whatsoever St. Paul acted, preached, suffered, and sustained. Perhaps out of heaven there never throbbed under the throne of our ascended Lord a heart so fervently loyal to His mediatorial cause as his, who "trembling and astonished, cried, Lord! what wilt thou have me to do?" (Acts ix. 6.) From the hour when Christ revealed Himself to his appalled senses on the road to Damascus, the whole life of this eloquent ambassador for truth was a perpetual, unwearied, unfaltering, and unflinching desire to magnify the Redeemer's merit, and to promote the triumphs of His name. Never oh! never was "Paul the aged" tired of proclaiming and exalting the majesties and mercies which encircle the Cross. The *more* he contemplated it, the more radiant with expressive divinity it appeared to become. To the world indeed it was the mere symbol of a malefactor's death; to the arrogant Roman a shame; to the refined Greek a disgust; and to the blinded victims of a mistaken Judaism it was altogether an "offence" not to be overcome, and a "stumbling-block" not to be re-

moved : but unto him whose eyes had been spiritually unveiled by the AUGUST VICTIM whose blood had stained that cross,—it was the centre of all His praise and the circumference of all His glory.

But why it may be asked was this peerless specimen of “Christ in man,” unto whom neither the weakness of a fanatical head nor the baseness of a hypocritical heart can be with the remotest justice ascribed,—so absorbed by the Gospel as to “count all things but loss for the excellency” thereof? Not *because* of any superior endowment which cultivated nature gave him, nor because of any urgency within the compass of created influence to supply, did St. Paul thus discern the superlative claims of the Cross to the worship and wonder of mankind. But the real explanation of his thus consecrating the highest and holiest energies of his being to Christ, is found in the fact that he had been mentally illuminated and morally renewed by the Spirit of God, so as to behold the truths of Christianity in their *real magnitude* and also to appreciate the motives thereof according to their *profoundest value*. To use his own language, he was “renewed ACCORDING to the spirit of the inward man,” and was become “a new creature in Christ Jesus,” from whom “old things were passed away, and all things become new.” Henceforth to such an elevated convert redemption by the blood of incarnated Deity was the ONE GRAND IDEA which maintained a triumphant

ascendancy over all the tastes and feelings, the habits and principles of his nature. Salvation *in* Christ, or condemnation *out* of Christ!—this was the question, compared to which whatsoever earth and sense and time could offer was a mere insignificance. And oh! with what yearnings of heaven-born compassion did He warn the sinner and the scoffer “to flee from wrath to come,” and accept the divine relief of the Gospel. And well would it be for us if like the apostle we remembered that those unto whom “Christ is evidently set forth crucified,” *can no more remove the responsibility of redemption from their souls than they can depose the Almighty from His throne.* For even as it is the mysterious prerogative of our world to be that elect portion of God’s universe which hath been  
 used by Infinite Blood,—so is it the dreadful  
 , rarity of that same evil world to commit a sin  
 without likeness in the history of revealed consciousness. The crime to which we allude, is that of ‘trampling on the blood of the covenant,’ by a suicidal neglect of its everlasting preciousness. Yes, a slighted atonement and a scorned Redeemer involve a *disastrous mode of moral evil* which even those angels who rebelled in heaven and who blaspheme in hell, have never by any possibility exhibited. It is thus we have always been arrested by that stupendous question which is put to the fundamental reason and conscience of man in the

second chapter of the Hebrews, "How shall we escape if we neglect so GREAT salvation?" To this appeal the heart of humanity can find no reply: the only response is the dismal reverberation of the demand back upon it itself—"How?" Earth heaven and hell, creation providence and Scripture, all remain mute before it. We may conclude therefore by a resistless argument derived from the moral necessity, the essential harmony, and the eternal truth of things, that salvation by Christ is the philanthropy of Jehovah developed up to the HIGHEST POINT OF MANIFESTATION to which the divine Attributes and Persons can ascend. Whosoever then rejects the mercy of the Cross, repulses the entire Godhead from his undone spirit for ever. For the atonement is so perfect, that Divinity itself hath no *second*, and eternity will produce no *third*!

And it is at this point we desire to approach the precise consideration of the text, which evidently represents the mind of St. Paul as giving forth full testimony to the INCOMPARABLE MAJESTY of Him, by whom and in whom the whole Trinity have been revealed and glorified. As usual, Christ, if we may so illustrate the subject, is described by him as the infinite climax of Divine manifestation, the ultimum to which the moral resources of the Almighty extend,—in so far as our fallen system is concerned. Hence our text though brief in form, is indeed a

gigantic assertion which gathers into its principles the religion of a renewed soul in time, and grasps in its consequence the raptures of a glorified one hereafter. In fact a moment's consideration is sufficient to prove that the proposition, "Christ is all and in all," elevates its APPLICATION so far up among the "secret things which belong unto God," and propels its RESULTS so far down among the "revealed" things which "belong unto us and our children,"—that a middle view of it is impossible: either it is the most stupendous verity, or else the most immeasurable falsehood which can be conceived. Divinity with its awful glories, humanity with its most solemn interests, and eternity with its thrilling associations, all in their degree and mode are implicated in the reality of Christ's being, or not being our "all in all."

But not to expatiate any further on the mere vastness of our text in a theological view, two points appear to stand out with instructive prominence, and at once to challenge the attention of all who venerate the scriptural announcements of the Spirit. We have,

1. A PERFECT STANDARD OF VITAL RELIGION ("CHRIST is all," &c.)

2. A TRUE CENTRE OF CATHOLIC UNITY ("Christ is ALL and in ALL.")

With respect to the first, we observe that by excluding "Greek and Jew," "circumcision and



uncircumcision," &c., &c., from *absolute* and *essential* relation to the "new man," the apostle thereby obviates certain tendencies in our degenerate condition, to confound the alterative result which external agency achieves *on* human nature, with that regenerating change which internal grace works *within* the same. As respects the second point, we may infer that if amid all the possible modifications of humanity which may arise from national, ecclesiastic, intellectual, and social causes, there yet remains one GLORIOUS IDENTITY,—we are to discover it in Him, who both personally and influentially is "the SAME 'yesterday, to-day, and for ever." In other terms "CHRIST," Christ only supremely and eternally, is the spring and centre of all catholic union in the Body, and of all spiritual life in the individuals of the Church.

But in order to illustrate the full scope and bring out its fair meaning, we shall endeavour to handle the text after the following mode. Let us consider the words of St. Paul,

1. IN REGARD TO THEIR CONTEXT NEGATIVELY ("where there is *neither*," &c. &c.)

2. IN REFERENCE TO THEIR DOCTRINE POSITIVELY ("but Christ *is*," &c.)

To begin then. The third chapter of this Epistle to the Colossians, according to the inspired writer's wonted practice of appending practical exhortation unto controversial discussions and pro-

found argument on principles,—begins with explaining how directly sound doctrine leads to sacred life. The nearer we approach by faith to the Saviour's *merit*, the more we must approximate by experience to the Saviour's *holiness*. And this arises out of the mysterious analogy between the creed and the character of a Christian. As by the one he professes to participate in the atoning death and justifying resurrection of Jesus; so in the latter there is a responsive dying unto sin and a living unto righteousness. And this would seem to be the concentrated import of the following verse, which opens the third chapter whence our text is derived. “If (or since, for doctrinal inference and not doubtful hypothesis is intended) ye then be *risen with Christ*, seek those things which are *above* where *Christ sitteth* at the right hand of God.” The next two verses prolong and heighten this argument, which appeals to spiritual consistency. “Set your affection on *things above*, not on *things on the earth*.” And why? observe well, the exhortation is grounded on our privilege in Christ being considered as the source of a spiritual life *in accordance with it*. “For ye are *dead*, and *your life* is hid *with Christ* in God.” The fourth verse in a strain of like doctrine associates the final manifestation of Christ's glory with the Church's ultimate perfection, which will *then* be apparent. Upon this down to the end of the eighth verse the apostle continues a succession

of practical inferences, and then opens the ninth verse, which gradually glides into the one where the words of our text is found. In order to put this in a clear and useful light we must examine both this ninth and also the tenth verse, *without a reference to which* the vast meaning of "Christ is all and in all," cannot be correctly understood.

"Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him that created him." The duty which is here enforced, is that of *mutual veracity*: "lie not one to another." And we beg you to observe in this place (as above), that the apostle does not inculcate the duty of speaking truth by any reference to the abstract nature, the moral precepts. or evangelical promises of God; but the stress of his whole exhortation relates to THE ANALOGY which exists between that Christian privilege and character; the latter being as it were the symbolical reflection of the former. This appears from the believer's mystical participation in the death and resurrection of his Lord,—"*SEEING* ye have put off the old man with his deeds, and have put on the new." By the putting off the old man, we are to understand the complete removal of the guilt and dominion of sin through our communion with the death of Christ, and our victory over the life and motion of sin by a progressive surren-

der of our whole being to the “power of His resurrection.” But there is also the *positive aspect* of the argument, or the “putting on the new man,” &c., &c. And here allow us to present you with the pithy and pregnant sentences of an old Anglican divine on this junction, of what is put off from our nature, and what is put on, under the principles of the Gospel.\* “It cannot possibly happen that he who puts off the old man, should not *at the same time* put on the new. For as in physics as soon as the old form (of existence) is expelled, a new one immediately succeeds: so when the old Adam is put off, a new man is at the same time put on, the works and conversation of the old man *must* cease.”—It is however unto the precise elements, mental, spiritual, or moral, which constitute “the new man,” we are now to direct our chief attention. And what less can we understand by these mighty and significant terms, “new man,” than the *inhabitation of a Divine Spirit in the entire faculties of our renovated humanity?* Thus, although as to their primitive substance or original essence these faculties are not new, yet in regard to their spiritualized character, they are altogether transformed into what is “new” in their *qualities tendencies and operations?* But pre-eminently may we understand by the further description of “the new man” which follows in the words,—“the *image*

\* Daxenaut, as translated by Allport.

of Him that created him,"—that this newness consists in man's having (1.) THE INTELLECTUAL POWER SUPERNATURALLY ENLIGHTENED; and (2.) THE PRACTICAL WILL EFFICACIOUSLY SANCTIFIED; so that by this double action of regenerating grace, the Christian becomes an "image" or human reflex on earth who faintly but sincerely represents his Divine original in heaven.

But what ideas are we to associate with the *renewal* of that which itself is *new*? For the apostle speaks of the "new man" being "renewed." Why, we are to connect with this sublime process all which the Gospel intimates, as to the power of indwelling sin being progressively overcome by that internal antagonist of all corruption,—the indwelling Spirit. Thus the path of the believer's holiness brightens more and more unto the pure and perfect day of consummate sanctification. In doctrinal harmony with this view, we read in 2 Cor. iv. 16, "Though our outward man perish, yet the *inward man is renewed day by day*." St. Augustine too, (in many respects the most searching of evangelic expositors,) thus remarks on the imperfection of the Christian's holiness, and thereby implicates the whole principle of a needed renewal of the new man, "day by day," till the "body of sin" is at length felt no more in the kingdom of the just on high. "PERFECT NEWNESS does not exist itself in the mind of the regenerate. The law of sin

remains in the regenerate, although overcome and broken through."

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." Obviously the argument still turns on the same point, namely, the *spiritual essence* which absolutely constitutes the "new man." The "where" then is to be referred to the "new creature in Christ Jesus." Hence we have the Divine element of human renovation presented to us under a twofold mode of illustration. (1.) St. Paul *excludes* certain things from constituting all new creatureship in Christ; and (2.) he *includes* the whole in one climax and sublime conception,—"**CHRIST** is all and in all!" Here the new man rises up before us in all the stature and symmetry of the Holy Ghost. Let us take a hasty glimpse at the negative side of the question, to which we originally alluded.

We venture then to think that by this exclusion of Greek and Jew, &c., &c., from any *essential* relationship to the "new man," the apostle has indirectly *predicted certain tendencies* which he foresaw would originate in the Church hereafter—to confound the **MODIFICATION** which man and nature achieve on our being, with that **SPIRITUAL TRANSFORMATION** which grace alone can effect. Greek and Jew, circumcision and uncircumcision, &c., are,

therefore to be regarded as universal symbols, or generic types of certain influences to which genuine faith must never give the name, or ascribe the essence of, "the new man." And this we presume is a correct idea of the *negative bearing* of the passage. For there is of course a natural, religious, instrumental, and political sense in which we may with sacred propriety assert that in the new man, both Greek and Jew, the circumcised and the uncircumcised, the barbarian, bond and free, *are to be found*. To translate the verse, without this due limitation is to make St. Paul the "author of confusion," and the disturber of agencies and distinctions both in religion and in morals, which God himself by his providence or by his word hath appointed. Thus the same inspired authority which warns us against blending the instrumental and the natural with the essential and the supernatural, in "the new man, after the image of God,"—does not fail to sanction social order and political subordination (1 Tim. vi. 1); "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed." Wherefore we conclude with the same devout and deep thinker whom we quoted above, "It behoves us, as far as *this life* is concerned, to be subject to powers; but as to our *believing in God and being*

*called to his kingdom*, we need not be subject to any man who would divert us from it.”\*

Thus above and beyond whatever human pride, or privilege, or embellishment, or natural dignity, or mental culture, would ascribe unto the ESSENTIALS of the “new man;” or whatever the same would assert to exclude man from this state of Divine newness—the apostle enthrones the Lord Christ in his own infinite self-sufficiency,—“CHRIST *is all and in all.*”

\* St. August. in “Epist. ad Rom.” propos. 72.



## PART I.

### THE MYSTERIOUS PERSON OF CHRIST CONTEMPLATED.

#### SECTION FIRST.

##### ON CHRIST AS ATTRACTING THE REGARDS OF UNIVERSAL INTELLIGENCE.

“UNTO YOU therefore which believe He is precious,”—these touching words of St. Peter may well serve to introduce us to the full glories mysteries and mercies which our text embodies, when contemplated under the second great division formerly proposed, viz., IN REFERENCE TO THE DOCTRINE POSITIVELY ASSERTED—“CHRIST is all and in all!” And may that Divine Agent, whose covenant office it is to glorify Christ by commending his preciousness power and grace unto the Church,—take from our minds every cloud of error which may eclipse them in contemplating “*the truth as it is in JESUS;*” and remove from our hearts every hardness which may incline us to believe the *error as it is in ourselves*. For verily the love of the reconciled Jehovah

as exhibited in Christ Jesus towards perishing and polluted man, is an immense deep of ineffable wonders, adown which the eye of human adoration gazes till it is almost dazzled in its effort to pierce the sacredness and the splendour which lie before it. Therein God illustrates God, and hath thus enriched the moral universe with a NEW IDEA, and also supplied the choral heavens with a "NEW SONG;"—"Great and marvellous are thy ways, oh God," in the realized purpose of THY predestinated Elect, Thine own decreed ONE from everlasting. Never will the concentrated eloquence of all holy intelligence be competent to *express* the sum of those "unsearchable riches" which thou hast treasured up in the adorable Son of thy love. On earth we marvel at them now, and in heaven we shall continue to wonder at them for evermore. Time is too brief to exhaust our admiring strains: therefore shall we prolong them hereafter; and thus as pardoned sinners, who remember the Divine Blood wherewith their amnesty was procured,—  
*Imitation will be the chief religion of their grateful eternity.*

Let us then at once enter on this magnificent theme; and in order to prevent confusion, we will consider that in the doctrinal utterance which St. Paul hath delivered in our text, we have

1. A MYSTERIOUS PERSON TO CONTEMPLATE  
 ("CHRIST.")

2. A VAST ASSERTION TO VINDICATE ("is ALL;")

3. A SPIRITUAL ECONOMY TO ILLUSTRATE  
("and IN ALL.")

This, you will observe, is our threefold division of the subject; and we purpose, with the blessing of God, to devote a separate chapter to each of the above three distinctions; and after these have been discussed, to associate in a fourth chapter the spirit of the whole result with some practical references to the Church, Society, and the World. We at once then proceed to contemplate CHRIST;

I. AS ATTRACTING THE REGARDS OF UNIVERSAL INTELLIGENCE.

And we begin with the highest and holiest of all, even with HIM who is the source of all created reason; and "in whom" considered *simply* as a thinking Substance, all the mind which may exist in angel fiend or man,—hath its mysterious origin and root. Now while it would be to degrade the Deity and to render Him but the infinite counterpart of our own imagined Ideal, were we to talk of God "admiring" any being or thing whatever.—still we are justified in stating that Scripture represents the *Divine mind itself as peculiarly concentrated on Jesus Christ*. There is it would appear an unutterable relation, not only between the person of Christ and the person of the Father, considered as co-eternal and co-equal in the unity of their essence, but also between the MEDIATORIAL

WORK of the Son, and the LEGISLATIVE WILL of Him who is according to the order of Subsistence the FIRST in Godhead. Again and again the Scriptures, both Old and New, shadow forth unto our feeble mind a mysterious something in the moral nature of the Father, under terms derived from such intense gratification wonder and delight as appertain unto our moral experiences. We must instance some examples, and to escape being overwhelmed with numbers, our selection shall be limited unto two specimens taken severally from the Old and New Testaments. "The Lord possessed ME (i. e., His PERSONAL WISDOM) in the beginning of His way, before His works of old. I WAS SET UP FROM EVERLASTING, from the beginning, or ever the earth was." . . . "Then I was by Him, as one brought up with Him: and I WAS DAILY His DELIGHT; rejoicing always before Him: rejoicing in the habitable part of His earth, and MY DELIGHTS were with the SONS OF MEN." (Prov. viii. 22, 23, 30, 31.) In this august passage the Holy Ghost appears to become the historian of the Everlasting Covenant struck from the depths of the Divine essence between the ALMIGHTY THREE. Back beyond all creation, before matter motion time or space began, even unto the past of an unexplored eternity,—are we here wafted by this mighty revelation. And *unto what* is the human spirit introduced? Why, into the deep bosom of

the Trinity!—into the awful enclosure, the sanctuary and recess of the INFINITE MIND itself where “from everlasting” Christ “was set up” as indeed “the Lamb slain from the foundation of the world.” But it is not simply unto the everlastingness of Christ as *constituted* in the secret counsel of his Father, we direct your attention. Nor does the line of our argument lead us to dwell on the surpassing LOVE of our then decreed Emmanuel, who rejoiced to redeem our world in idea, before the world itself was created; and whose “delights were with the sons of men” as destined to be the purchase of His agony, even when not a breath of human life was drawn. Inspiring as these topics are, our precise subject does not relate to them. But we *do* entreat you to ponder with awe and pray with reverential gratitude over this revealed fact—that “God so loved the world,” as to *contemplate His election of the Son for the redemption of it with ineffable complacency*. For saith the Spirit, Christ was “daily his delight.” “His DELIGHT!” Think of THAT, believer! and ask thy soul *what* must be the glories and excellences of Him, from whose mysteriously decreed Person and from the majesty of whose predestined work the DIVINE NATURE itself reaped an unimaginable delight!

Isaiah in the commencement of the forty-second chapter of his prophecies, associates the paternal

mind of God in a like manner with the marvellous pretensions of Jesus Christ. “Behold ! my servant whom I uphold ; **MINE ELECT** in whom **MY SOUL DELIGHTETH !**” The whole volume of revelation cannot supply us with a more appropriate proof of the **INFINITE COMPLACENCY** which God finds in the self-manifestation of His properties through Christ, as that mysterious platform on which they were to be harmoniously displayed. Of course regarded in *His Divine nature only* the Redeemer was neither subject to, sustained by, nor elected for, the Father. But as Mediator, He is officially subordinated to the **FIRST PERSON** in the Godhead. Moreover although the will of the Trinity even as the Essence is **ONE**,—yet is there a distinct acting of this one will through the distinctness of the Divine Persons, so as to form the ground of what is revealed unto man, under the image of a **FEDERAL TRANSACTION**. It is in reference to this covenant movement in the distinct act of the Father’s will, that the Son is described as saying, “Lo, I come ; I delight to do **THY WILL**, O **Y** God !” But if the incarnated Son delighted in His mediatorial submission to the Father—what tongue can express, or what imagination conceive the intensity of that celestial gratification which the Almighty Himself declares *He receives in Christ !* —“**MINE ELECT !**” that is the archetypal Head of all election in the future Church,—“in whom *my soul delights !*” After a full allowance for the

condescension of the Spirit in coming down to the horizon of our intelligence by this form of expression, we ask (*so far as inspired language can body forth the eternal consciousness of God*) is not this description? And to what less than asserting that God contemplates MORE in CHRIST of His own reflected glories than in any other manifestation of His properties,—does this text amount?

If we revert to the New Testament we find the complacency of God on two occasions sensibly expressed, on the claims of Jesus to the veneration of the Universal Church. For example, at His baptism: “Lo a voice from heaven, saying, This is MY BELOVED Son, in whom I am WELL PLEASED.” Again too from the supernatural cloud that overshadowed Mount Tabor during the transfiguration “There came out a voice, saying, This is MY BELOVED SON, hear him.” Other passages of a like tendency might easily be quoted: but those we have selected are to the point, and therefore sufficient. But what a resistless argument do they yield for impressing our hearts with the *exceeding majesty of the Messiah!* Whatever philosophy, science, reason, or prejudice may dream or assert, there *cannot* be less than everlasting preciousness and unfathomable perfection in Him,—who is thus described as administering transcendent delight to the “High and Lofty ONE who inhabiteth eternity, and whose name is Holy.” (Isaiah lvii. 15.)

Our second illustration of the beauty and glory of Christ considered as a Mysterious Person, will refer us to the *sublime functions which the Spirit hath fulfilled in unveiling His character to the reason and conscience of man*. And surely the fact that our Redeemer does include in His triple office attributes of such awful worth and measureless influence, as to *require* the Divine appliance of the Holy Ghost *before* these attributes and that influence can be vitally and savingly understood,—is in itself a testimony to His august claims! Were Christ upon the terrible hypothesis of the Arian or Socinian creed nothing beyond some elevated masterpiece of created and finite excellency, then no *superhuman aid* would be required in order to render man sensible of the Saviour's worth. In that case the perceptions of the intellect, the powers of conscience, and the bias of the affections, might have been quite sufficient in themselves to have brought our humanity into loving union with the Son of God. But from the Fall up to the present hour, there is no example of *mere* reason conscience or affection having ever conducted a sinner "to the feet of Jesus." True, *in Himself* Christ is the great Relief and glorious Remedy which sinful man actually needs: but then man by nature is so fallen that he is ignorant of the exceeding depths of that corruption into which he is descended. *He NEEDS to know his true WANT:*



and accordingly "Christ the all in all" is thus by the grace of the Spirit gradually revealed, applied, and communicated to the human soul. But how can we doubt that if the FIRST PERSON in the Godhead calls Christ "His Elect" in whom His soul delights—that the THIRD PERSON reciprocates in this delight?

Let us hear from the lips of our blessed Lord the sum and substance of the Spirit's official relation unto Himself. "He shall TESTIFY of ME." (John xv. 26.) "He will GUIDE you into ALL TRUTH: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." . . . . "He shall GLORIFY ME: for He shall receive of MINE, and shall shew it unto you." (John xvi. 13, 14.) Of course in their plenary sense these words apply to the operations of Christ since His ascension into heaven, there to present His own Sacrificial Merits before the eyes of His eternal Father. But in their virtual principle they serve to intimate the office of the Holy Ghost towards Christ and His Church in all ages. And oh! what a glimpse we here have of the grandeur of our "ALL IN ALL!" For whether you divide the work of the Spirit into its threefold class of *Prospective*, *Retrospective*, and *Final Agency*; or whether you include His entire office under the concentrated idea of Christ being *glorified* by His applications of Him to the Church—in either view

you behold the Redeemer an object of supreme interest to the essential wisdom of Jehovah. By the Third Person in the Trinity the sacred body of Christ was fashioned in the womb of the Virgin; the sanctification of His whole nature was also by the “same Spirit;” and all his graces and gifts, prophetic sacerdotal and regal, must be ascribed unto the unction of the one Holy Ghost. But we must not pause here, when we speak of Christ attracting the regards of the Divine Spirit. For besides His unction manifested in and unto our Lord’s Humanity—we are to consider that all prophecy, typical rites, Mosaic sacraments, inspired Scripture, ecclesiastical polity, apostolical order, Christian saintship, and Evangelical religion, are all to be ascribed unto the Holy Spirit as the supreme glorifier of Jesus Christ. And when we thus estimate the Spirit’s work both towards Christ Personal and Mystical—we may indeed put our Lord’s question, “What *think you* of Christ? Whose Son is He?”—when for nearly six thousand years, this almighty Lord of grace and truth has *been intent on revealing His Divine beauties and redemptive virtues to the universal Church!*

In the next place; we observe. **THAT GOOD ANGELS CONTEMPLATE WITH DELIGHT, AND EVIL ONES WITH DREAD, the MYSTERIOUSNESS OF CHRIST.** Let us hear the “lively oracles” on the subject of the former class of spiritual beings, in the first place.

Among a number of declarations we select the following as most decisive and distinct. "Ye shall see heaven open, and the *angels of God ascending and descending upon the Son of man.*" (John i. 15.) "That at the *name of Jesus* every knee shall bow, of *things in heaven,*" &c. (Phil. ii. 10.) "The *Lord Jesus* shall be revealed from heaven *with His mighty angels.*" (2 Thess. i. 7.) "I charge thee before God, and the Lord Jesus Christ, and the *elect angels.*" (1 Tim. v. 21.) "Let all the *angels of God worship Him.*" (Heb. i. 6.) "Ye are come unto Mount Zion, . . . and to an *innumerable company of angels.*" (Heb. xii. 22.) Above all we think the three next quotations associate Christ and the angelic intelligences in a very profound and remarkable style. "God was manifest in the flesh, justified in the Spirit, *seen* (i. e., beheld as a great MORAL PHENOMENON) *of angels.*" (1 Tim. iii. 16.) "To the intent that now unto the *Principalities and Powers in heavenly places might be known by THE CHURCH the manifold wisdom of God.*" (Eph. iii. 10.) "Which things *the angels DESIRE to look into.*" (1 Peter i. 12.)

Undoubtedly neither on the subject of angelic knowledge and consciousness, nor on any other theme, must we endeavour to be "wise *above* what is written:" but *up to the level of what is actually revealed* it is our bounden duty and blissful privilege to ascertain the "mind of the Spirit."

Guarded then by this view, we are taught by the above passages from Scripture that Heaven is populated with innumerable creatures, bright blessed and immortal, erect in virtue, untarnished by spiritual defilement, and unclogged by the materialism which encompasses our own souls on earth. In the serenity of their pure and passionless estate dwelling round about the Throne of the Eternal, and equipped perchance with faculties of perception or intuition beyond our limited minds to conceive,—THE RECTORAL CHARACTER OF GOD, must be unto them a theme of august and ever-increasing wonder. To what extent the angels themselves have been literally *benefited* by Redeeming love, we cannot tell. But this cannot be denied; that as by the INCARNATION God has descended from the altitudes of His abstract and INVISIBLE ESSENCE to the platform of the created and finite,—so the Divine Nature must now be NEARER to angelic apprehension than *before*. Thus then in the way of heavenly knowledge the angels are benefited by the embodiment of the Son of God in our flesh. The HUMANITY of Christ henceforth is unto them like a moral prism, through which the rays of God's absolute glory are refracted into beams of most intelligible and instructive light. Besides we must remember that angels have fallen as well as men: and from that recapitulation or the "*heading up*" into one multiform unity of angelic and human being spoken of in the Ephesians (i. 10)

we conclude that the grace of their everlasting confirmation in rectitude before God, has been *imparted unto the angels by the Mediator*. Taking all this into consideration, we may indeed be appalled by the zeal adoration and wonder which the angelic orders express for Christ, and the comparative apathy indifference or unbelief by which millions on earth listen to his claims. In this men are as foolish as they are wicked. For if next to the infinite mind of Jehovah, we consider that pure beings such as we think the angels to be, are most capable of appreciating what is perfect in mental and pure in moral exhibition; and further if we learn that these very intelligences *do* bend their fascinated regards of homage and love for ever over the glories of Jesus,—then how humbling the *contrast* between us and they! Unto *them*, “Christ is” a stupendous “all in all” of Divine manifestation, where the Persons and Properties of the Trinity have combined their concentrated expression: and in the study of this mystery of mysteries *they* find their intellect perpetually enlarged and their moral bliss increased by endless accessions of gratitude and love. But unto how immense a number of those who bear a baptismal name, is “Christ” a mere historical Personage or ecclesiastical Idea, which a creed enshrines, a book preserves, or a ceremony unfolds, — and nothing more!

But what shall we say of that other rank of *malignant angels* to which a reference has been made? Is the Lord Jesus even by them *disregarded*? Although we cannot assert He *attracts* their attention towards any fellowship with His purpose and will, may we not say the marvellous triumphs of Christ over the evil they promote, and the big disaster which their machinations have assisted to introduce into our world by its rebellion from God,—may we not say these, at least, awaken in their infernal bosoms *an interest of dread and a principle of despair*? There can be but one reply to this question, if we receive with that simplicity which is strength on religion, the following deliverances of inspiration on this deep matter:—"JESUS was led up of the Spirit to be TEMPTED OF THE DEVIL." (Matt. iv. 1.) "There met HIM two possessed of DEVILS coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, THEY cried out, saying, . . . . Art THOU come to torment us before the time?" (Matt. viii. 28, 29.) "The God of peace shall BRUISE SATAN under your feet shortly!" (Rom. xvi. 20.) "The GOD OF THIS WORLD hath blinded the minds of them which believe not, LEST the light of the glorious Gospel of Christ . . . should shine into them." (2 Cor. iv. 4.) "Through death HE might *destroy him* that had the power of death, that is, *the devil*." (Heb. ii. 14.) Lastly,

consider well the next quotation, by which it appears that our moral system is a scene of awful though unseen CONTENTION between, on the one hand the infernal head of the fallen angels, Satan, and the all-glorious antagonist of his works, and wiles, the Christ of God. The design of the Fiend is to transform men more and more into a spiritual oneness with himself, and by means of this dreadful effect to strike a blow of satanic treason against the majesty of heaven, as well as to gratify the horrid yearnings of his immitigable hatred against the Redeemer and the redeemed. On the contrary, the "travail" of Emmanuel's "soul" consists in delivering men "out of darkness into the kingdom of God's dear Son," by transforming His elect more and more by gradual approximations of purity into similitude with Himself. Let this be borne in mind, and we shall at once perceive that Christ as the "great Captain of salvation," by His Spirit and providence and grace for ever leading on His "sacramental host" from victory to victory till the field of immortality is won,—must be an object of dread and dislike, at the same time one of *profoundest interest to the exploring minds of the fallen angels*. Though evil, they are yet in their intellectual capacity beings of measureless grasp and mighty attainment; and although their wickedness prevents them loving the purities of the Redeemer's character, yet their mental power

enables them to understand that He is indeed "Travailing in the greatness of his strength," "chief among ten thousand," "a morning star" of almighty brilliance, and altogether both in time and in eternity, "lovely."

• We must yet offer one more illustration of the relation which our exalted Redeemer bears to universal intelligence, and that is derived from **HIS VITAL AND ESSENTIAL CONNECTION WITH THE CHILDREN OF GOD.**

What the sun is to the beam, the root to its tree, the parent fountain to the stream, the light to our eyes, or the atmosphere to our breathing,—that in a figurative sense is *Christ to the believer's soul.* "Looking unto Jesus," living on His fulness by perpetual faith, and growing up day by day into progressive conformity to His holiness—this is the spiritual history in principle of **RENEWED MAN.** Whatever others may think of Christ, He is indeed a saving "all in all" unto him, unto whom every faculty movement and experience of his whole spirituality. His nature devotes itself by consecrated allegiance. Desiring to reject all self-dependence and self-complacency, true disciples would enthrone their adored Master in high and hallowed supremacy over *all* the complex principles and passions of their being. *Without Him,* the universe becomes a blank, life a phantasmal dream, death an horrific mystery, and the apprehended hereafter a



conscience of increasing despair! But on the contrary, *with Him*, “though having nothing” yet are they found to be “possessing all things,” because in Christ the spiritual wealth of the reconciled Godhead hath been concentrated for the Church’s good; and by appropriating faith these “unsearchable riches” of grace and glory *become their own*. And what though Angelic Intelligences from their lofty reach of wisdom and purity must be able to measure the heights, and fathom the depths of those moral wonders which the Saviour embodies in His Person and encloses in His work with a perfection they cannot rival,—yet can no angel of light sing with such ecstasy as themselves, “Worthy, worthy is the Lamb! for He *was SLAIN for us*.” It is not simply that when *first* melted into contrition by a supernatural revelation of the Cross made through the Spirit unto their conscience, their conceptions became glorified and their hearts purified through such effectual grace. But ever since they were justified and sanctified by faith in Divine Blood, they have continued with prayerful intensity to regard Him and *Him alone*, as the Originator, the Imparter, the Sustainer, the “Finisher” of their spiritual life. And thus, prolonged existence is with them but an augmented realization of their “all in all,” as the “Sun of Righteousness” in whose healing rays their whole religious experience “lives, and moves, and hath its being.” Nor do

they anticipate that in the world to come their minds, however dilated into majesty and delivered from all impurity, will ever overtake the stupendous merits of the Son of God. Far otherwise; for they believe eternity itself will be vocal with a lauding hymn, arising with deeper swell and richer cadence unto their enthroned "*All in All*," from "a multitude which no man could number." (Rev.)

To some extent then we have so far endeavoured to illustrate the essential and relative perfections of "CHRIST," as that "MYSTERIOUS PERSON" whose attributes of excellency we proposed to contemplate. From the infallible authority of Scripture, where God arrays His infinite mind under the forms of human expressions, we learn that by the FIRST PERSON in the Trinity Christ is regarded with a complacency of ineffable depth and meaning; by the THIRD PERSON the same Christ has been, and is, savingly revealed unto the reason and conscience of the Church in all ages; that by the standing angels He is magnified with ceaseless anthems of wonder, while by the fallen angels He is not disregarded, but by that negative homage of their dread and despair evinced to be "mighty to save;" and that finally unto the redeemed saints on earth and the "spirits of the just made perfect" above,—this adorable Christ is the central object of incessant homage and admiring praise. But it may be said

we spoke of the Redeemer as attracting unto Himself the high and holy regards of *universal* intelligence ; yet are there not millions who profess Christianity, but whose hearts throb not with a single pulse of spiritual loyalty to their Divine King ? We admit the exception, and with mournful candour are compelled to allow its vast extent also ! Yes, God the Father, God the Spirit, angels above, devils below, and the entire family of the justified on earth, — are in their degrees and proportions *interested* in the claims of our transcendent Lord. But amid all this concurrent testimony unto Christ, we discover an innumerable mass of *men* whose hearts are as cold as the grave towards the Crucified ! In vain is the Bible opened, the Gospel preached, and the message of life urged home upon their consciousness with the pleading earnestness of faith and love ; in vain too are the sacraments dispensed, the ordinances administered, and the beautiful persuasions of holy example, both publicly and privately set before them. Still they remain fast bound in the stupifying bonds of a heartless indifference : still like that typical mouthpiece of religious apathy, Pilate, they are prepared to exclaim, “ *what* is truth ? ” Meanwhile it is as clear as any first principle which our intellect embraces, that the invisible God has descended on earth in the Person of His Only-Begotten ; and that an atonement of unutterable efficacy

has been made by the incarnated Redeemer "for the sins of the whole world;" and that "who-soever WILL may take of the waters of life freely," "without money, and without price." What shall we say then to this dreadful phenomenon of human indifference to the majesty and merit of Christ? Why, think not we are guilty of ferocious exaggeration or deal in mere phrases of passionate excess, when we assure you that the guilt of despising Christ has no equal in this world nor in that which is to come. The rejection of Christ, when set before man in all the plenitude of His pardoning grace, is a criminal ingratitude which the darkest outcast who burns and blasphemes in the pit of the infernals, never has committed, and never indeed *can*: for "verily He took not on Him the *nature of angels*, but the seed of Abraham." An unbelieving disregard therefore for Christ is the quintessence of moral evil, the sin of sins, and the enormity of enormities. By such hideous conduct it is not simply that we "forsake our own mercies; but thereby every Person in the Godhead is despised, every Attribute insulted, every promise in the Covenant slighted, every act of Providence in the world contemned, and every truth in the Bible contradicted: in a word, — by repulsing Christ from his disdainful soul, man achieves a miracle of ingratitude which is only second to God's miracles of love in

the gift of His Son for the rescue of the world, and for the redemption of the undone.

And yet are we quite correct in saying that Christ does not attract unto his person and perfections those who are to be classed among the Pilates and Gallios of the indifferent and heedless? Is it true that Christ does not *attract them* because *they* refuse to be *attracted*? We believe not. For to all Christ is *sufficient* when duly proclaimed and clearly offered; though unto them who “*refuse*” to receive “the glad tidings” He is not *efficient*. Thus the dread responsibility of rejecting this “great salvation” lies with inevitable weight on the souls of all who “hear the voice of the Son of man,” either in the ministry or through the Word. Nor indeed do we believe any one human spirit who is brought by means of the Church or Providence into a near association with spiritual influences, *can* altogether escape the attractive power of Christ, or the subduing principle of the Cross. By dark memories of the past, and chill prognostications of the future; by shuddering thoughts of the grave and instinctive tremours about judgment to come; by momentary gleams of an imagined hell, and by those supernatural ideas of an eternity where all is ghastliness and woe which *will* sometimes force themselves upon the dismal fancies of the unbelieving; by all this and more

than our words can interpret,—the Spirit of Christ often strives with the indifferent even unto the last. And should there light upon this page the eye of a mocker, we invoke the soul of that person by whatsoever is glorious in heaven or gloomy in hell, by whatever is impressive on earth and fearful in the eternity of an undying consciousness,—to “think of these things,” and betake himself at once unto the “*all in all*” of Christ and “Him crucified.” The hour is fast approaching when unbelief shall be impossible, and all indifference cease. “He that must come, shall come, and that quickly.” And then amid the dissolution of nature and the departure of worlds none will be heard to exclaim—“*what is truth?*” but many will lift their imploring voices “to the mountains and rocks,” and utter forth that appalling shriek of despair, “Fall on us! Hide us from the face of HIM that sitteth on the throne, and from THE WRATH OF THE LAMB.” (Rev. vi. 16.)

---

## SECTION SECOND.

CHRIST IS THE EVERLASTING ROCK ON WHICH THE  
CHURCH IS FOUNDED.

Having thus contemplated EMMANUEL as concentrating upon His wondrous claims the regards of universal Intelligence, let us in the next place

gather our hearts around Him with loving awe, and behold Him as

## 2. THE EVERLASTING "ROCK" ON WHICH THE CHURCH IS FOUNDED.

For this purpose we cannot do better than introduce the subject by scriptural analysis. Touching then the fact that Christ in His PERSON is indeed the living, only, and eternal foundation on which the entire fabric of the Church, or spiritual temple, stands firm and fast amid all the mutations of empires men and things, the words of the Redeemer himself are decisive—"Whom say ye that I am? And Simon Peter answered, and said, Thou art THE CHRIST, THE SON OF THE LIVING GOD." Now let us hearken solemnly to this large utterance and lofty confession of St. Peter. He evidently gives a twofold reply to the one question of our Lord. First: Thou art THE CHRIST;" that is, Thou art He whom the sealing unction of the Father hath attested to be the very being from whose OFFICES the Church will derive her light, peace, and immortality. But the creed of the apostle in the second place implicates another view of who the Saviour is; for after confessing the verity of His *office*, he declares the awful grandours of His *Person*—"Thou art the Son of the living God;" that is, by an internal and ineffable act of the Godhead in the person of the Father, Christ was begotten from the substance of Divinity

from everlasting. Thus the confession of Peter is an abbreviation of Christianity — a sublime epitome of all which is saving and essential in the matter of the soul's reconciliation with God. But we must attend to the Redeemer's own comment on this apostolical creed in order to show you how the "all in all" personally and officially regarded, *must* be, to the exclusion of all co-equal partnership and vicarious representation,—the "Rock" on which stands the Universal Church. "Blessed art thou, Simon, son of Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." These words are directed towards two points, the (1) *privilege of the confessor*—he is "blessed;" and (2) to the *supernatural excellency of the confession*—it was not revealed by "flesh and blood," but by the Divine "Father." But mark further what is the spiritual architecture, or mysterious fabric of faith which the Lord asserts will rest upon this confession as its *foundation-rock* as long as the Church militant endures. "I say also unto thee, Thou art Peter, and upon THIS ROCK (ταυτη τη πέτρῃ) I will BUILD MY CHURCH; and the gates of hell shall not prevail against it." Of course we are quite aware how these sublime words are perverted by the genius of Papistry into an argument for the PRIMACY of St. Peter over the rest of the apostles, and by consequence for the SUPREMACY of the Romish bishops entitled "Popes."



But as controversy here would be out of place, we may prudently dismiss this monstrous figment of Papal autocracy, and refer you to the unanswered and unanswerable treatises of Jewell and Bull, Stillingfleet and Barrow, for an utter demolition of Rome's claim to this text as constituting her the mother and mistress of all our Churches. Assuming it then as granted that our Reformers were right in their view of this passage, you will perceive at once that it is on the *truth of the confession* and not on the *person of the confessor* Christ asserts He "will build" His "Church!" His words have two aspects. By the one the foundation of His Church is positively fixed—"on this rock I will build my Church." By the other its destruction is rendered impossible by a negative prediction—"the gates of hell shall not prevail against it." But this "rock" of confession we have already proved to be (1) the "rock" of the Redeemer's PERSONAL MAJESTY, and (2) the "rock" of His OFFICIAL CHARACTER. Thus we reach the resistless conclusion that this "*Christ our all in all*" is that glorious Being in whose Person and Office the holy Catholic Church is "rooted and grounded" as its living and only foundation.

The subject however is so precious and important that we must offer you two more Scripture illustrations before we append some doctrinal conclusions to this head. In Ephesians i. 9, 10, the Holy

Ghost thus enlarges upon the ordination of Christ from eternity as that mystical centre in whom all the counsels of Jehovah, as regards human salvation,—mingle and meet “According to His good pleasure which He *purposed in Himself*, that in the dispensation of the fulness of time, He might *gather together in one*, all things in CHRIST, both which are in heaven, and which are in earth, even in Him.” Assuredly no believer in the Word of God will dispute the fact that, CHRIST Himself is here described as the HEAD of that magnificent recapitulation into whose adorable unity Divine “will” had predestinated all the scattered and distinct “things of heaven and earth” to be gathered. And lest the proud rationalism of a suspicious mind or the blind sensuality of an unbelieving heart should question the fact, that Christ is indeed so great that “all things” are to be harmonized into oneness through His person,—St. Paul augments the assertion by a striking repetition, “even in HIM!” as though he foresaw and by anticipation rebuked all scepticism on the matter: “IN HIM,” and by none other, doubt or rationalize as the world may.

From Prov. viii. 22, &c., we have already derived some inferences; but we must refer to the same quarter once more in order to prove by the Bible, how completely we are justified in asserting that *all* the self-manifestations of God towards the Church

on earth flow out of those everlasting Counsels which reach their consummation and closing effect *in Christ*. "The Lord" is there said to "possess" Christ "in the beginning of His ways." Now by the "beginning" we understand those *internal* decrees of the Divine will, which are the root of God's "ways;" and by the "ways" themselves, we believe the Scripture intends the works of Deity *ad extra*, or His *externally* developed will. By the possession then of Christ on the part of God cannot be meant His eternal Sonship, but rather His *mediatorial constitution* hereafter to be revealed. And this will be further manifest by the expression which follows—"I was SET UP from everlasting;" i.e., in the predestinating idea of The Trinity, Christ from all eternity was designed to be The grand Medium through Whom and in Whom the "ways" of the Almighty toward the salvation of man would be finally realized. Combine therefore the doctrinal force of these quotations, and we can fully justify our proposition—Christ is the "Rock" on which the Church reposes as its true foundation.

Still, let us guard against an error which we apprehend to some extent is admitted into the minds of people whose theology lies on the surface of the word, rather than emanates from its fruitful depths. Christ did not ORIGINATE the "beginning of God's ways," or counsels of secret love towards the unborn humanity which was to be. But rather

must it be said the decrees of sovereign election originated Him. In other terms, the condescension of the Son in becoming incarnate and offering an atonement for sin did not produce the pardoning mercy of the Father; but the pardoning mercy or grace of the Father towards man produced the Incarnation and the Atonement. The distinction though apparently subtle, is most influential in its influence over the heart's sentiments touching the *essential placability of the Divine nature*. Bearing therefore this distinction in mind, let us elevate our admiring souls with the homage of faith and with hosannahs of love unto Him, through whose incarnated Person Jehovah's marvels and mysteries of grace were destined to be effectuated and fulfilled. Thus Christ was the "Rock" of His Church from everlasting; and before the members of it were born, they were both individually and corporately beheld by a prescient God as resting on and in the Redeemer. And thus indeed a memorable passage in the first chapter of the Ephesians states the scheme of human salvation, as it was forecast in the model of the eternal mind. "He hath chosen US IN HIM, before the foundation of the world." While then on the one hand the fall was man's wilful departure from his Creator's law and love, we must not think that it took the Deity as by surprise. However impossible it may be for our finite intelligence to harmonize them, we *must*

believe *both* in God's foreknowledge of the fall and gracious provision of a remedy,—and at the same time acknowledge man's own responsibility and guilt in so falling.

But let us briefly inquire into some of the CONSEQUENCES which belong unto the doctrine that Christ is the living and sole FOUNDATION on which the Church rests. And perhaps we are not far from the truth in stating the following Evangelical results: 1. The supremacy of Peter and the Romish pretensions grounded on this fictitious pre-eminence are utterly overthrown. 2. All the Decrees, Purposes, Properties, and Perfections of God which ever have been, or ever will be manifested unto our redeemed humanity,—are “rooted and grounded” in the INCARNATION and its consequences. 3. All the surpassing triumphs of redemption relate to the essential glories of His PERSON, as Immanuel, without whose two natures combined into a personal unity, a Divine redemption of man could not have been achieved. 4. In the salvation of a human soul from first to last, that is, from the principle of our regeneration on earth up to the fact of our final beatitude in heaven,—the Saviour's meritorious Work and Person are the foundation upon which the entire superstructure of our advancing spirituality must be said to repose. “Ye are *complete in Him* which is the Head of all.” (Col. ii. 10.) “Other FOUNDA-

TION can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) "This *stone* was laid in *Zion* for a foundation, a tried *stone*, a precious corner-stone, a sure foundation: there was the first church, and whosoever have been, or ever shall be converted to the true Christian faith, are and shall be added to that Church, and *laid upon the same foundation which is the unity of origination.*" \*

### SECTION THIRD.

#### ON CHRIST AS THE GREAT RELIEF OF MAN.

"I have seen all the works that are done under the sun; and behold, *all is vanity and vexation of spirit.*" Such is the melancholy comment of a jaded monarch who had fathomed CREATED GOOD to its centre in search after content; and the biography of man's vexed spirit since the days of Solomon may be said to have been anticipated by this sad description. A creature, by the very constitution of its being, must needs be inadequate to suffice itself by means of *self alone*. This holds true equally of the highest as of the lowest forms of infinite Intelligence: neither standing angels in

\* Pearson on "The Holy Catholic Church," Burton's edit. p. 399, Oxon., 1843.

their glory nor unfallen man in his paradise could be their own ends. Absolute self-sufficiency is the unshared prerogative of God. But when we remember that men are not simply creatures begirt by the limitations of their natural dependency, but also *guilty rebels* whose alienated hearts have committed treason against their Maker and broken loose from Him as their Supreme Good,—the argument for our need of something which transcends *all* which the finite can supply becomes resistless. Indeed we can hardly set our Humanity before its own moral consciousness under a more impressive aspect than this,—it is *in a state of universal want* both subjectively as to its own essential faculties, and objectively in reference to those supplies external to itself, which are required. Man then is a **LIVING WANT**, and the office of Christianity is to **SUPPLY HIM** with that very good after which he blindly gropes, and madly strives by self-attainments to reach. But the history of this sinful ambition is what Solomon tells us—“vanity and vexation of spirit.” Let us endeavour to illustrate this in a few words. The Offices of the Lord Jesus then suggest by their relative fulness the precise nature of our emptiness as sinful and undone. These Offices every educated child knows are the Prophetical, the Sacerdotal, and the Regal; which severally apply to the **INTELLECT**, the **AFFECTIONS**, and the **CONSCIENCE**

of Humanity. Now what is the state of *these* departments of our nature as respects our final good? Why if Scripture and the archives of our race are accredited, darkness sensuality and distress have ever been, and continue to be, the characteristics of their *real state before God*. But apart from the discoveries of revealed truth and the teachings of a Divine Spirit, men have no religious sense of their darkness and degeneracy; and thus being as proud as they are polluted, they attempt to discover *an artificial Christ for themselves*. In other words instead of that heavenly supply of intellectual, moral, and spiritual good, which the three offices of the Redeemer secure for all who surrender their whole being to Him,—they seek to invent a sufficiency for themselves. But even as no stream can rise beyond the level of its own source, in like manner no human instrument can elevate itself out of that sinful depth of incapacity into which its own *entire nature* is plunged. In addition to this, we are to recollect that content or happiness is the result of a certain harmony and propriety: that is, before the human spirit *can* be satisfied its faculties must be attracted by *objects proportioned to their own extent*, and moreover these objects themselves must be within the range of our appropriation. Bear this in mind, and the true inadequacy of ALL earthly good whatsoever is at once explained. Man was



originally constituted *by* the Almighty *for* the Almighty, as the everlasting Centre unto which His being was to progress. For this purpose God endowed him with IMMORTAL INTELLECT, the right proportion to which is INFINITE TRUTH ; and also with a SELF-MOVING WILL, the true relation of which is HEAVENLY GOOD. Now where we ask OUT of God in Christ Jesus self-manifested,—*can* Infinite Truth and Heavenly Truth be discovered ! Yet men continue to “ feel after it ” in the blind workings of their selfishness and sin, “ if haply they may ” attain that by human effort which nothing less than Divine mercy can impart. In short man needs to be taught his own need : and this instruction cometh only from that Holy Ghost who ever in bringing us to Christ achieves a TWOFOLD REVELATION. By the one Christ’s sanctifying fulness is unfolded to the sinner ; and by the other the sinner’s polluted emptiness is revealed unto himself. Till this be accomplished, the whole life of natural man though cultivated up to the highest point of conceivable improvement, will be little more than human restlessness moving round the circle of its discontents, and dreams, and dissatisfactions. This mortal unrest is thus powerfully described by an eloquent old divine of the Anglican Church.\* “ Whence arise distractions of heart, thoughts for to-morrow, roavings and inquisitions of the soul

\* Bishop Reynolds’ Works, volume i. page 7.

after infinite varieties of earthly things, swarms of lust, sparkles of endless thoughts, those secret flowings and ebbs, and tempests, and estuaries of that sea of corruption in the heart of man,—*but because it can never find anything in which to rest, or that hath room enough to entertain so ample and so endless a guest ?*”

Of course this yearning of the unrenovated heart to be a mortal Christ unto itself, or to discover a carnal heaven of satisfying good,—is developed in a form of manifold action. We have had for instance the victims of INTENSE SENSUALITY, who by depressing the higher faculties of reason and conscience, have endeavoured to rival the paradise of brutes, by indulging mere passion to its utmost point of gratified licentiousness. Again, a more refined class of character have surmounted the degradations of animal excess, and by the philosophic CULTURE OF INTELLECT have tried to reach the perfection of their being. But if the idolaters of Passion have been debased into machines and never satisfied; equally have the worshippers of Intellect been elated into proud questioners or sceptics, and so failed to receive mental satisfaction. Indeed as the object of all earnest philosophy which professes to regard the nature of man as immortal, must be to discover his *supreme duty* and to secure his *final good*; and as both this duty and good depend ON THE KNOWN

WILL OF MAN'S CREATOR,—it is obvious that philosophy hath as much failed to render the mind content, as sensual indulgence has to make the heart happy. If our Humanity be indeed fallen into the miserable darkness of its own guilt and ignorance—this will of God can never be ascertained by the sinner. There is a gap between our guilty nature and God's holy will which nothing but a *Divine Revealer*, who is Christ, can overcome. Let us take for granted therefore that philosophy is but an impostor, a kind of mental Antichrist, whenever it beguiles a man into the belief that *it alone* can bring him unto God. But unless he be actually *united with God*,—the professed end of philosophy is an unattainable good. And this will perhaps explain the mode in which St Paul denounces the intellectual rivalries, which in his day ventured to array themselves against “the simplicity which is in Christ.” “Beware! lest any man spoil you through *philosophy and vain deceit*, after the tradition of men, after the rudiments of the world, and not *after Christ*.” (Col. ii. 8.)

But our subject leads us to examine the restless ambition of the heart, as unfolded by *forms of religious life* derived out of man's own faculties, feelings, and sensations, as they now are in their fallen condition. The false religion of man then in contrast with the true religion of God,—what is it but the soul's endeavour to *re-establish its broken*

*relations with a far-off and offended Deity?* Nor let it be imagined that by this assertion we alleviate or lessen these terrific announcements of the Bible which declare man as he is by nature not only to be “without hope,” but “*without God*” in this world. “Without God”—means that the sinner apart from illuminating grace has no right conceptions of the DIVINE CHARACTER AND WILL. But this view does not exclude from the region of human experience, even before grace visits the heart—certain moral instincts, sublime yearnings, and spiritual appetences after an INFINITE CENTRE OF REST, to which man feels himself mysteriously related. If we be allowed the illustration,—we may remark that although the soul by its fall has been morally stunned and deafened, it still at times appears to catch with dreaming ear some feeble cadences of that celestial harmony from which it hath descended.

Let us therefore enumerate the religions by which the inventive soul of a sinner seeks in vain to *recover* its lost connexion with its God. There is (1.) THE RELIGION OF EMOTIONAL SENTIMENT. Those who think themselves under this form of human development to be religious, delight in vague ideas concerning the Beauty of the Divine Being, His GOODNESS, and His LOVE. At times they have a most thrilling perception of the Creator’s beneficence, and fancy themselves

quite enamoured of His glorious charms and excellences. But all this while there is nothing but egotism in sacred disguise operating on their hearts. God is not really loved because He is not spiritually known: for to love Him "as He is," we must obey His *holy* will, believe His *holy* truth, and imitate His *holy* character. But this the religious sentimentalist never does. He loves a God, as long as he enjoys the blessings privileges and comforts which such a God appears to bestow; but THE God of Scripture, when sorrow or sickness, desolation or death, invade the homes of the sentimentalist,—where is HE?

(2.) Next to the religion of sentiment we may place another which is allied to it, and yet sufficiently distinct to be classified by itself alone,—we mean THE RELIGION OF IMAGINATIVE MINDS. This style of Righteousness is a popular and prevalent one, and derives its chief aliment from the grandeurs of that material universe which the soul through the senses is privileged to survey and realize. Imaginative religion does not delight in the IDEAL of the Divine Essence; still less does it find pleasure in contemplating the glories of MORAL PURITY and PERFECTION. But what attracts it most is the reflected MAGNIFICENCE and MIGHT of an all-creative Power, of which this eloquent Creation throughout its spreadings of life gives such innumerable and sacramental

TOKENS. But, that *this* religion is likewise a splendid vanity for all purposes of moral amendment and spiritual elevation,—needs no long argument to evince. The imagination of the sensual and unbelieving has often exceeded that of the sanctified and the faithful, in its strains of adoring ecstacy put up to the mere GREATNESS of the Almighty as embodied in the visible framework of this vast universe. At best the effects of such imaginative excitement are evanescent and fruitless: they play round the feelings, yield the emotions a pleasurable thrill, and sometimes cause the fancy to give forth a kind of poetic adoration to the unseen Author of material Life and Beauty, which may be mistaken for the real worship of a PERSONAL GOD. But the poetry of enraptured imagination is one thing, and the piety of holy principle another. And thus the religion of imaginative minds will be found to leave its victims with hearts as unrenewed and wills as unrectified as ever towards that august Being, “whose name is HOLY,” and who accepts no worship as sincere but that which ascends unto His throne IN SPIRIT AND IN TRUTH.

(3.) RELIGION WHICH THE INTELLECTUAL POWER EMBRACES—may be in the next order adduced. Here we enter on firmer ground, but the practical result will be found to be useless and deceptive. A man unto whom the idolatry of intellect is con-

genial, by invisible and slow degrees comes to consider the DIVINE NATURE itself as a kind of ethereal study, in contemplating which the mind is elevated into loftiness of taste and expanded into largeness of view. The Attributes of Godhead are thus investigated with logical precision ; their possible harmony in their blended relations towards mankind is endeavoured to be shown ; and concerning the *moral intentions* of this ideal Jehovah speculations of the profoundest character are often attempted. But who discerns not that all this is nothing more than the luxury of a mind elated with its own theologic conceptions ! Religion is not a mere speculative analysis of Divine Principles and Human Powers—but a life FROM God in the way of communicated grace, returning itself back to God in the form of holy gratitude. And besides the utter impotence of this intellectual religiousness to operate upon the WILL of a sinful creature like man—it wants STABILITY and CERTAINTY, without which there exists no basis upon which the structure of our spiritual being can be raised. Ambiguous appearances, theoretical perplexities, and contradictory results will perpetually cross the inquirer who tries to unite the soul with the Almighty apart from Christ. And let us also add that few minds are sufficiently nerved and ennobled to stand front to front with the abstract of THE INFINITE and ETERNAL, and so by intense

contemplation try to master the mysteries of created matter and responsible mind. In many cases, how often has this so-called religion of intellect terminated in something which has approached unto a state of atheistical confusion! OUT of the Person and Work of Christ the Deity is but a dread, undefined, and IMPERSONAL ABSTRACTION; and when the intellect had dared to study this abstract Object with an immodest confidence in its own powers—how often has it been dazzled into blindness and absurdity! Relations and realities which in all states of spiritual healthiness have ever been allowed to be *certain*, have thus become confused, and first principles grown dubious, until God, Truth, and Man, have at length all been confounded into a chaos of clashing ideas without a name. Nor is the religion which the unaided mind seeks to develop more successful, when it averts its studious gaze from Divinity to explore the depths and resolve the problems of Humanity. True, when Thought places its ear to the mysterious Soul, it doth as it were listen with such intent devotion as sometimes to hear the imagined pulse of immortality beating from its centre,—but fancy and feeling rather than conscience are affected by this. Nor can it be denied that apart from any direct reference to the Bible, we have beautiful essays and sublime treatises on the eternal individuality of the



human Spirit. But most of us on reading these productions, feel they are presented by bright confusions rather than sober and sacred truths. Like broken sunbeams reflected from below the surface of ruffled water, are the mental gleams and glances which genius gives forth on such occasions. Thus we may confidently assert that the religion of intellect, like its two predecessors, is a formless and fruitless thing: neither spiritual guidance, conversion, nor consolation can be obtained from its resources.

(4.) There is still one more shape of religious manifestation, under which the restless inquiry of man after some God often appears; and that is **THE RELIGION OF CONSCIENCE**. But what is meant by "Conscience," when presumed to be under the apprehensions of Divinity and Responsibility? If by conscience we understand that *blunted sense* of right and wrong, that timid and trembling instinct which now and then just steals into legislative action amid the silence of remorse,—we may at once dismiss this as having no claims at all to the dignity of a *religious function*. Conscience properly defined is the vicarious guardian of **DIVINE JUSTICE**, who represents God Himself to our responsibilities and relations. Now, if conscience be regarded under *this* aspect, we may fearlessly ask what other religion but one of terrific despair can such a Faculty in man produce?

What too are the hecatombs of ancient Paganism, and the homicides which crimson the altars of modern Heathenism, and what are all the blood terror and anguish which an ineradicable sense of guilt has occasioned,—but the *severe religion* of blind and natural conscience ! And a little consideration will prove this must be the case. Unless “sprinkled by blood that speaketh better things than that of Abel,” what else CAN the conscience be cognisant of but the character of RIGHT and WRONG ! Touching the first, it declares our human justice consists in having it revered ; regarding the second, it suggests we are guilty if we bring it to pass. But inasmuch as guilt and man are since the fall terms morally coincident and co-extensive—he who rejects the religion of The Cross, to obey the religion of awakened conscience—must perish in his own despair. Conscience makes cowards ever, but Christians never !

Turn we then our wearied gaze of disappointment from these forms of religious fallacy under which the sinful restlessness of our nature so often clothes itself, and let us contrast with them

CHRIST THE GREAT RELIEF WHOM THE WHOLE HUMAN WORLD REQUIRES.

When we speak of a “great relief” a corresponding big distress is presumed to exist ; and to what other calamity can we allude but unto that universal dis-

aster which has overtaken our race by sin guilt and corruption ? And when we analyse this distress, we find its chief pressure to operate in a triple mode upon the humanity it reaches. Man then through sin, is (1.) SPIRITUALLY IGNORANT, and needs to be illumined by grace ; (2.) MORALLY WRETCHED, and requires to be comforted by God ; (3.) RADICALLY CORRUPTED, and wants to be sanctified by the Spirit. Such we repeat is the state of awful desolation in which sinful mankind now are, without any one exception whatever when viewed apart from the economy of salvation. But oh ! how gloriously the “ unsearchable riches ” of CHRIST constitute the proportionate aid which our fallen being demands. These “ riches ” are enclosed in the Redeemer’s divine OFFICES ; and the more we investigate their fulness, the more shall we adore the wisdom of Him who hath thus PRECISELY bestowed on mankind the spiritual resources they require.

First by Doctrines and Discoveries which THE PROPHETIC OFFICE of the Saviour unveils to the faculty of human intellect, — He disperses the darkness which sin has gathered *over* the mind, while by a healing light of internal operation He at the same time overcomes the obscurity which sin has wrought *in* the mind. Hence the first branch of our distress is supplied with

*due relief.* Secondly, as Messiah is also the sole High Priest of man, by his SACERDOTAL FUNCTION He delivers the conscience from its tormenting doubts and secret agonies through a revelation of *free pardon* for all sins and iniquities. And when the conscience is thus pacified on principle without any compromise of God and His law, another source of great wretchedness is subdued. The grave henceforth grows brighter, and a coming eternity ceases to appal the heart which contemplates it. Thirdly, as Christ is the regal Head of His people, by His KINGLY OFFICE He implants in the depths of our degeneracy that renovating Spirit who gradually assimilates the souls he inhabits into a saintly resemblance with Himself. And thus the third origin of our need, namely, the corruption of human nature, is adequately provided against. Now it is here we are justified in calling upon you to laud and magnify with “angels and archangels” for your choral associates,—“*the glorious gospel of the blessed God,*” who hath so ordained Christ to be our “all in all.” For *without Him* how can this spiritual want of universal humanity be supplied? Out of Christ must not man remain as to every holy purpose of his being, a helpless pauper in time and a hopeless bankrupt in eternity!

But when from the darkness and desolation of

our undone nature as it is *out* of communion with the Redeemer, we turn to survey its principles prospects and destinies both now and hereafter,—how sublime the contrast which cheers us! Yes, “Christ” and Christ ALONE, supremely and superlatively is the GREAT RELIEF which all men positively want, but only renewed men *know* they require. And when by the infinite grace of their God the eyes of *blind* sinners are opened, the consciences of *wretched* sinners tranquillized, and the nature of *corrupted* sinners renewed,—every thing which imagination, sentiment, reason and the moral sense demand in order to reach their consummation, is discovered to be enclosed in Christ! is for instance, the pure IMAGINATION to be excited! Then what visions of uncreated splendour open on its gaze through the vista of a redeemed eternity! Does SENTIMENT ask for profound emotions? What can so penetrate the spirit to its very centre as a bleeding Christ, an agonizing God? Is the MIND in search for immortal TRUTH? What truths are comparable with those which the Incarnation and the Trinity unveil? Or does the CONSCIENCE seek for increasing delicacy of touch and depth of sensation? What application to conscience can rival His, who in the act of justifying the state also begins to sanctify the nature; and thus *because* the sinner is pardoned plants in his bosom the best motive for a

victory over sin? We conclude therefore this first part of our divided subject by asserting,—to have “Christ” for our own is to be happy on a divine scale, by our becoming holy after a divine standard.

## PART II.

### A VAST ASSERTION VINDICATED.

#### SECTION FIRST.

#### ON CHRIST THE "ALL" OF GOD IN REGARD TO CREATIVE ENERGY.

WHEN the exile of Midian stood before the sacramental bush of Horeb burning with mysterious fire but "not consumed," it pleased God thus to expound His ADORABLE NAME to the heart of that trembling inquirer. "God said unto Moses, I AM THAT I AM; and thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 13, 14.) Now by this comment of the Divine Nature upon its own Infinite Essence by IT-SELF, we conclude that God is ETERNAL, IMMUTABLE, and SELF-SUFFICIENT, in the most absolute sense which our feeble intellects can attach unto these deep and difficult terms. Hence in all our views of Jehovah considered as seeking His own glory, whether in the forms of Creation, the facts of Providence, or the mysteries of Grace, we must guard ourselves with

reverential care from any idea of His *essential incompleteness*; we mean that we must not imagine for an instant that in order to augment his happiness or enlarge his glory, God REQUIRED a creation to magnify His natural, or a Church to enshrine His moral, perfections. The "I AM" can receive no real accession to his Properties from anything *without Himself*. And surely this is almost self-evident. He who as the Originating CAUSE creates all that there is of Being created, must virtually include in His own essence the all of being which the creature hath, and is therefore omnipotently incapable of receiving additions from aught *without Himself*. So far as human reason connected by faith may presume to speculate on a theme so sublime, we may assert that there is an ineffable propension in the depths of the Godhead to COMMUNICATE ITSELF by creation and diffusion. Without such diffusion or external communication of His Attributes, we cannot understand how those attributes could have been exercised. By creation then God's communicable properties have not been dormant or inactively secreted in His Essence, but have been exercised in such degrees as to manifest forth what Scripture terms "THE GLORY of the Most High." Whether therefore we contemplate created being, providential action, or spiritual result,—so far as Divinity is directly concerned we are to consider all this



blended effect as the VOLUNTARY OVERFLOW of Divine goodness into forms and facts of self-exhibition. The attributes being *in themselves* excellent and adorable, their *exercise* must also be excellent. And thus we terminate all we have to remark on this profound subject. When God is represented as seeking His "own glory," we understand by this nothing more than the Almighty's infinite complacency towards what emanates *from* Him in the way of direct manifestation, and returns *to* Himself in modes of reflex glory. Thus in the language of one of the most thoughtful Christian writers who ever speculated on divine mysteries, "it is easy to conceive how God should seek the good of the creature, consisting in the creature's knowledge and holiness, and even his happiness, from a *supreme regard to Himself*." . . . "Here is both *emanation* and remanation. The refulgence shines upon and into the creature, and is reflected back to the luminary. The beams of glory that come from God, are something of God, and are refunded back again to their original. So that the whole is *of* God, and *in* God, and *to* God: and He is the beginning, and the middle, and the end." \*

Bearing this in view, namely, that no revelation of the Godhead *without* can possibly augment the essential glory of the Divine

\* Jonathan Edwards on "God's Chief End in Creation."

Nature, we now enter upon the second leading division of our subject as originally announced; that is we shall endeavour to *vindicate this vast assertion of the apostle*, "Christ is ALL." Our first branch of illustration is as follows,

• CHRIST IS THE "ALL" OF GOD IN HIS CREATIVE ENERGY.

And here, as before, we are to meditate on truths enthroned so far aloft in the ethereal firmament of revelation, that like the orbs of night, they seem but to cast only pale and pensive gleams of discovery over our bounded apprehensions. Still it is a mock humility not to elevate our mind up to the heights of Scripture, and we shall therefore at once direct our attention to the words of inspiration touching the proposition we wish to prove. There are two passages suited to our purpose in a pre-eminent degree: the one occurs in the first chapter of St. John's Gospel, and the other in the second of the Colossians. "In the beginning was the WORD." . . . "ALL things were MADE BY HIM, and without HIM was not ANY thing MADE that was MADE." Here the creation of the universe is beyond dispute ascribed unto CHRIST or the PERSONAL WORD, in terms so plain and significant, that even Arian sophistry and Socinian blasphemy may well stand rebuked into shame if not into silence before them. But it is unto the passage from the Colossians we chiefly desire to

derive our argument for the **UNIVERSAL LORDSHIP** of Christ in creation. After stating at the fourteenth verse that God's dear **SON** is He "in whom we have redemption through his blood, *even* the forgiveness of sins," the apostle thus continues his lauding hymn to the superlative majesty of Christ. "**FOR BY HIM WERE ALL THINGS CREATED**, that are in **HEAVEN**, and that are in **EARTH**, **VISIBLE** and **INVISIBLE**, whether they be thrones, or dominions, or principalities, or powers : **ALL THINGS WERE CREATED BY HIM** and **for HIM** : and He is before all things, and by **HIM ALL THINGS CONSIST**." The exceeding grandeur of these assertions speaks for itself ; but let us divide them into distinct heads, and we find *three things* stated of our Lord Christ, who is "the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. iii. 14.)

1. He is the **ORIGINATING CAUSE** of all things.
2. He is the **GREAT END** for which they exist.
3. He is the **SUSTAINING POWER** by whom they are preserved.

First, He is the **ORIGINAL** of things all created, because it is expressly said that such things were "**CREATED BY HIM**;" that is, called out of nothing or absolute nothingness by the fiat of **HIS** will, and thus created moulded and endowed with such respective attributes of matter, size, colour, form, &c., &c., as **HIS CREATIVE ENERGY** chose to bestow. And we beg you to observe the holy

solicitude of the apostle that the amplitudes of Being over which the omnipotence of Christ ranged in creation, should appear,—by the manner in which He enlarges upon Christ as Creator. “By Him were all things that are created.” *Where?* Why, “that are in HEAVEN and in EARTH.” But it may be inquired, *what* are these things so created? And to this our answer is ready,—“VISIBLE and INVISIBLE;” and among the invisible we are to comprehend “Thrones” and “Dominions,” “Principalities” and “Powers.” “HEAVEN” therefore under its threefold division of spiritual, starry, and atmospheric, with all the gorgeous mysteries of being and wonders of sensation therein included,—was summoned out of nonentity by the *command of Christ*. Also whatever there is in earth, whether animal vegetative or mineral, together with all those vast oceans and rivers which appertain unto our globe,—were likewise produced by the creative fiat of the Redeemer. But from the *local* illustration let us revert to the *quality* of the “things both in heaven and earth,” which Christ is said to have originated. This quality we are informed is “*visible and invisible*.” By the former of these in regard to “heaven,” sun, moon, planets and stars and whatever systems astronomic science can discover,—and also meteors clouds and elemental forms, are to be understood. As to the “*visibles*” which relate to “earth,” we may

conceive the apostle to mean whatever the human sense can reach among the elements, plants, and animals. But in allusion to the second class of "things" considered as to their QUALITY, as St. Paul enlarges into a particular analysis, we are to consider that among the "*invisibles*" which Christ called into existence are not only the *souls of men*, whether glorified in heaven or in a state of probation upon earth,—but also all ANGELIC INTELLIGENCES without any one exception as to degree or character. Of course in so far as fallen angels are now DEVILS, their infernal qualities are from their self-corruption alone; but considered simply as angelic *creatures*, all spiritual intelligences whether in heaven standing or in hell fallen,—were "created by HIM." The reason perhaps why the invisible creations of Jesus are so minutely defined, is found in the fact that in the times of St. Paul rationalism and superstition were at work, and idolatrous reverence began to be offered unto angels as a kind of subordinate creators and co-governors of the world with the Almighty. As to the phrase, "thrones" and "dominions," we are obviously to interpret these according to the apostle's wonted manner of putting abstract qualities *for* substantive persons. The meaning therefore is this: ALL the "invisible" angels both in hell and heaven were CREATED by Christ; and among the latter none are to be excepted. Whatever may be the "thrones"

they occupy, the "dominions" they wield, the "principalities" they exercise, or the "powers" they enjoy. The practical use of all this in Christian experience and character we shall see hereafter; meanwhile let us advance to the second illustration which the apostle gives of Messiah's powers, viz.,

(2.) *He is the GREAT END for which all created things exist.* And this proposition is rooted in the assertion which occurs at the conclusion of the sixteenth verse, "all things were created FOR HIM." Now brief as this particle is ("FOR"), it really is that "*key of David*" wherewith faith may unlock some of the profound mysteries of our universe, both morally and physically regarded. And as a proof of this, when we come to apply this portion of our subject we shall then find that by THIS "truth as it is in Jesus," much of sad perplexity and doubtful speculation are removed which otherwise would have tormented many a thoughtful believer, and at times have almost distracted him into infidelity. At present let it suffice to intimate that if the creation of matter and mind be a glorious authentication to the power of Christ, how immeasurably *more glorious* must that Being Himself be regarded who is the FINAL CAUSE OR ULTIMATE AIM unto Whom the entire universe of materialism and intelligence subserves! Christ is therefore the grand Interpreter not only of God to man, but the predestinated functions of

universal matter and universal mind in heaven hell or earth, in angel devil or saint, in time or in eternity, relate in different degrees and modes unto "Christ the ALL." "So in ALL things He hath PRE-EMINENCE." But in the third place the magnificent theology of this passage from the Colossians reveals another view of Christ as the "ALL" in Jehovah's creative energies, for

(3.) *He is the SUSTAINING POWER by whom all things are preserved.* Let us again listen to Divine language. "He (i. e., the Redeemer) is before all things, and by HIM all things consist." Now accustomed as we are to behold the permanences of nature and to admire the fixities of the universe, is it not to be feared that we rarely think of HIM who is that Infinite SUPPORT upon whom the heavens and the earth rest and repose? Yet what saith the Holy Ghost! "My Father WORKETH HITHERTO, and I WORK;" that is, although on the seventh day the Almighty rested from creating what is new,—in respect unto what *was* created neither the Father nor the Son have kept a Sabbath; but by the exercise of their sleepless providence have WORKED hitherto and still "work," in upholding the being and motion of whatsoever is created. In a like strain, St. Paul ascribes in his Epistle unto the Hebrews the ceaseless sustentation and conservation of the entire universe into our "All in All." "Uphold-

ing ALL things by the word of HIS POWER." (Heb. i. 3.) Thus we are incessantly girt about both in our bodies and in our souls by the sustaining arm of Jesus Christ: He is the Pillar who supports the heavens, and the Foundation who underprops the earth; and of *all life as such*,—it may be said IN HIM to move and have its being. Without Christ as nothing created would have begun to *exist*, so apart from His preserving omnipotence nothing that *is* could continue to *be*. Very fine and thoughtful on this subject are some passages in ancient writers. But previous to our quoting one or two, we entreat you just to ponder for one moment on the grandeur of this doctrine, if "CHRIST" were less than "All in All,"—*besides the Trinity there would be absolutely NOTHING!* For even as we read "*all things*" that are in HEAVEN and in EARTH, visible and invisible, "*were CREATED by Him*," by the same infallible authority we are told that Christ in His *sustaining* power, is as great as He *was* in His *creative* energy. In short, if there was no Mediator whose blood could have redeemed our universe both of matter and mind from the curse of doom—it must have been annihilated: for by "HIM all things consist," i. e. stand together in preserved order and relation. Let there be no "Christ"—and that moment the pulse of infinite Intelligence would be arrested, all conscious existence would terminate, and Seraph,



Angel, Fiend, Saint and Sinner would be extinguished, and vanish into eternal nothingness as though they had never been! For what else *can* we understand by the words, "ALL things in heaven and earth, visible and invisible," not only were "created" by the Son of God, but also "by HIM all things CONSIST?" Wherefore between a sustaining Christ or an annihilated creation, no theory remains for our selection. Were He not "All in All," created being would become an instantaneous nonentity.

But now, before we derive some consequences from those views of Christ as the Creator and Sustainer of whatsoever is—let us present you with Davenant's remarks :\* "No acting force of the agent remains in the effect, when the action of the agent has ceased, unless in some way or other that force be connected into the *very nature of the effect*. Since therefore SELF-EXISTENCE is the peculiar property of GOD ALONE, it can remain in no created body, even for a moment of time, after this action of Divine conservation hath ceased. . . . The sun derives its light from its own proper nature, the atmosphere by participating in the influence of the sun. . . . As therefore the brilliancy of the atmosphere ceases, when the bright shining of the sun ceases, so the existence of every creature instantly vanishes when God's conservating power is

\* From Allport's Translation.

withdrawn. . . . A creature has the beginning of its existence from the energy of God, the continuance of its existence from the *same God not withholding* energy. Durandus therefore has not hesitated to assert of every creature, that *as long as it is in existence, so long it is being created by God, because, as far as God is concerned, the work of creation and the preservation of creatures is the same.*"

And here let us pause for practical inferences : and from these three glorious truths of the Gospel, first, "*All things were created BY Christ ;*" secondly, "*All things were created FOR Christ ;*" and, thirdly, "All things consist THROUGH Christ,"—let us endeavour to derive some conclusions which bear with the pressure of holiness upon the heart and conduct.

In the *first place* if Christ be the AUTHOR OF CREATION, then certain mad and miserable theories concerning the *eternity of matter*, the production of material worlds by *super-eminent Angels*, the Manichean heresy touching the *innate evil of materialism*, and *Sadducean doubts concerning the real existence of soul and spirit*,—are all condemned as utterly false. In our day these theories are to a great extent, we are aware, extinct : but in the times of Tertullian and some of the most illustrious fathers of the Church, — heresies such as these abounded, and with sinful restlessness assaulted

both the Church and her creed. Nor are we quite sure that even in our day it is not useful to put forth with expressive prominence the great doctrine, that the Creator of the world and the Redeemer are identical. In name Manicheism does not stand forth to insult the orthodoxy of public taste : and few will openly confront the verdict of their contemporaries, by stating their half-convictions concerning the eternity of matter, and their doubts on the subject of spiritual subsistences and invisible souls. Yet notwithstanding this, we believe a latent element of this dismal heresy insinuates itself into much of our modern literature, science, and educational culture. By no means therefore is it a mere speculative truth, that all things “ both of matter and mind, heavenly and earthly, visible and invisible, were created by Jesus Christ.” Because if we firmly embrace this revealed fact, whatever our reason contemplates or our sense apprehends, will not detach us from reverential loyalty to Christ ; but rather admonish us of His Divine goodness and power. And why ? Because gazing on the work, we shall be reminded of the Worker ; and when the mysterious capacities of the immortal soul unfold themselves before our consciousness—we shall be taught to ponder on Him, from whom all spirits, angelic or human, originally sprang.

*Secondly.* If all things have been “ **CREATED** ” by

Jesus Christ—then the argument for HIS GODHEAD is resistless. It is admitted even by the Socinian deniers of the Saviour's divinity, that *to create* is a work to which nothing but Infinite Power is adequate; and that as an infinite energy could not reside in a finite agent, they grant that IF Christ could be proved a real creator, He *must* have been Divine. But how then do they deal with this passage which positively asserts “all things” to be “CREATED” by Christ? Why with their wonted effrontery they proceed to transform this creation into a figure; and to assert that by “all things” beings created by Christ, we are only to understand all things were *morally renovated by His Gospel!* Our limits will not allow us to expose this dreadful perversion; nor to prove that, supposing their hypothesis *could* be maintained, how suicidal it would be to their own cause;—inasmuch as the regeneration of a moral world is a far more transcendent testimony to the Saviour's Almighty than the creation of a physical one. Nor shall we stay to demand with what propriety Christ can be said to have “*renovated*” angels in their sense of the passage; and yet the word “*created*” must be applied to the angelic orders, as well as to the souls of men. All this we at once relinquish, and assume it for granted that the DIVINE CO-EQUALITY OF CHRIST WITH THE ETERNAL FATHER, is attested by this ascription of universal creation unto Him

as its author. Thus too the harmony of Scripture is manifest. What St. John says that St. Paul also confirms; nay we find in this passage a confirmation of the Mosaic account not only of the finished work but of the very ACT of creation, when we combine the whole with St. John's allusion to "THE WORD." The record of Moses is, — that God on commencing each department of the created universe "SAID." Now to refer this SPEECH of Jehovah to any other explanation than unto His Essential and Personal WORD, appears unto us a Jewish error. But let Moses, St. John, and St. Paul, each be read in their order, and we find a sublime accordance running through their whole testimony unto the creative Divinity of Christ. "God SAID" — nine times is this awful speech repeated in the first chapter of Genesis. But what else is this "said" but a mystical reference unto Him who, four thousand years after Moses is revealed by an Evangelist as "THE WORD," without whom was not anything MADE, that was "MADE." And who is this all-creating Word, but that same Almighty Person by whom saith the apostle, "all things were created, in heaven and in earth, visible and invisible?"

(3.) Are "all things" indeed CREATED by Christ? HOW IMMENSE THEN THE PREROGATIVES OF HIM WHO IS THE SAVIOUR OF SINNERS! True there

are occasions when our souls love to contemplate our dear Lord as "crucified in weakness," to behold with a grateful awe His eyelids moistened with our own tears, His "bloody sweat and cross and passion;" or else with hushed and holy imagination to bend over His bowed head and bleeding heart, when He "offered up" at midnight hour and on mountain solitudes "prayers and supplication with strong crying and tears." All this is true: and we know full well, had there been all glory and no anguish to be witnessed in Emmanuel—He could not have redeemed our forfeited spirits from the curse, nor have rescued this ruined world. Nevertheless in order to prevent a constant view of Christ in His humiliations from lowering our sentiments down to a dangerous level—it will be right for us frequently to bring our souls into a worshipping communion with His unutterable dignities, such as St. Paul here celebrates. "All things were created by HIM!"—their archetypes were in His everlasting Idea; and the measureless universe is but a shadow cast from the glory of His great conceptions. What a Redeemer is He then, who issues forth this heart-melting summons to salvation, "Come unto ME, and I will give thee rest." No, never can we overtake, in the loftiest stretch of our imagination, the uncreated majesty of our creative Lord. But this is un-

deniable; that if Christ be the creator of whatsoever exists either in heaven or on earth,—then the discoveries of science do but administer unto the *Christian* accumulating materials to aid him in his adorations of his crucified Master. Science indeed *apart* from faith, may frequently delude its votaries into rationalism and irreverence, and also by the bringing the mind into perpetual contact with earthly facts and sensible forms, sometimes create a distaste for the spiritual and more remote truths of Scripture. But he who combines the faith of a sincere believer in Christ with the accomplishments of profoundest science,—to such a man every advance in the knowledge of the universe, is but another step to an increasing acquaintance with that august Redeemer, by whose merit sin is pardoned and the conscience rendered tranquil. Thus all the mysteries of materialism; the laws of nature; the secrets of the elements; the harmony of the seasons; the gorgeous luminaries of heaven, and the countless wonder-works which the exploring eye of Science is perpetually discovering throughout the vast range of our terrestrial system,—all in their degrees serve but to aggrandize to his heart the claims of him who is the creative “ALL IN ALL” of whatsoever science can reveal. To others scientific pursuits may explain the useful, discover the vast, unveil the profound, and explain the difficult; but unto him

all which a philosophic insight into the secrets of the universe may achieve, will only be an enlarged medium of manifestation through which the glories of Christ may be more impressively viewed. Let the man of taste culture and sentiment study the volume of creation for lessons of poetry and imagination; he will read its amazing scroll chiefly in order to elevate his heart into higher and holier degrees of spiritual intimacy with HIM who is "The BEGINNING of the creation of God."

(4.) There is also an instruction of a MOST HUMBLING CAST, to be derived from our view of Jesus Christ as the CREATOR of all things. And a few words will make this apparent. He who created the stupendous framework of the universe both conscious and unconscious, is the SAME PERSON who was incarnated and expired on a Cross for the redemption of our fallen race. Now unless we think that Christ is a Redundancy — what an appalling insight does this grandeur of the Saviour give to our consciences of the deep and dreadful necessity of mankind—as SINFUL? Oh, we have only either with the studious eye of sense or by the instrumental power of philosophy, to become acquainted with the vastness and wonderfulness of creation, and then to recollect that *more Divine power* than a universe required in order to be



created, was needed by man before he could be redeemed,—we have only to do this, and the character of sin will then be illustrated in somewhat of its terrible reality!

(5.) If “all things in heaven and earth,” &c., have CHRIST FOR THEIR CREATOR, and if this Christ be God’s dear Son—at what an INFINITE cost hath Jehovah been reconciled to this rebellious world! To render this inference apparent, let us remember that the *intense egotism* of our self-loving nature discovers itself in our religious life, as well as in our secular experience. Now it is in connexion with this feeling we are inclined to consider redemption exclusively *a great relief for succouring man*, rather than as a *glorious medium for manifesting God*. We view it not so much in its relation to His adorable Properties, as we do in regard to our everlasting interests; and the consequence is—the DIVINE COSTLINESS of Redeeming Love is too lightly and superficially esteemed. To counteract this unhallowed tendency, let us observe that the Gospel is not only for man but for God also: for man because by it he is lifted out of darkness guilt and death, into light pardon and immortality: for God, because thereby is revealed to countless worlds “the MANIFOLD WISDOM of God.” (Ephes. iii. 10.) Thus Christianity in its highest regard is a comment on the ESSENCE,

an exposition of the ATTRIBUTES, and a manifestation of the PERSONALITIES in the one Jehovah : and it behoves us to think there “ MAY BE certain relations between the *Principle* of our pardon and the first, between the *Act* of forgiveness and the second, and between the *Mode* of our remission and the third,—beyond our finite understanding. And to confirm this aspect of free grace in Christ towards our perishing race, let us beware that we do not *reason frigidly* concerning God’s love, where we ought to *believe affectionately* His own utterances in the Bible. By a reference to that volume we learn that human salvation through the Divine blood of the crucified Jesus, is not simply *a great mercy among co-equal mercies* ; but an act of infinite compassion which TRANSCENDS all comparison both in time and eternity. And the mysterious eminency of this Divine gift is intimated by a remarkable form of the apostle’s language in Romans viii. 31, “ WHAT shall we then SAY to these things ? ” The “ things ” include the entire scheme of our salvation, from its eternal decree in the mind of the Father even to the entrance of the saint into his final glory. But what are we to comprehend by the words, “ WHAT shall I SAY ? ” Was not Paul inspired ? Could the Holy Ghost be deficient in language ? God forbid ! But *this* glorious fact does appear to be intimated by the abrupt pause in the apostle’s reasoning :

namely, that *no terms in a mortal vocabulary are sublime enough to represent the glory of redeeming love*. But here again a latent bias in our sinful nature sometimes creeps into stealthy action: there is, we fear, a feeling which lurks in the depths of our ingratitude, and which if made vocal would express itself thus:—"Is not God the SUPREME PROPRIETOR of all things? How then can we speak of any mercy putting HIM to cost?" Now we think the appropriate answer to this is found in the fact, that he who experiences such a feeling hath *mistaken the moral realities of the Divine Being as they are unveiled to us in Scripture*. Let scholastic theology and cold metaphysics reason as they may—the God of the Bible is *not* described as an immutable APATHY, nor is the Father of Jesus Christ set forth in the Gospel as an EMOTIONLESS PRINCIPLE, but rather as "LOVE," in the most overwhelming intensity which our conceptions can attach to that precious word. True we dare not humanize the Deity, by ascribing unto HIM the emotional thrills and perturbing throbs of mortal sentiment and sensation: but on the other hand let us not venture to petrify the warm descriptions of Divine love in the Bible into the frigid abstractions which mere intellect comprehends. The safest and most spiritual mode of proceeding is, to believe the Nature of God to be a RESPONSIVE COUNTERPART to what the Re-

deemer on earth exhibited. "Philip saith unto him, Lord, **SHew** us the Father, and it sufficeth us. Jesus saith unto him, He that hath **SEEN ME** hath **SEEN THE FATHER.**" (John xiv. 8, 9.) But we ask, did He who thus *identifies* His moral features reflected forth on earth with the Attributes of the Father in heaven,—appear without fulness of feeling and fervency of heart? If not, then as truly as we believe the tears and cries, the supplications and prayers, the yearning eagerness and the tender expostulations of Christ to be *genuine*,—so really must we conceive that in the Nature of the Godhead there are ineffable Properties which respond to this vital Image which Jesus thus gives of "The Father."

In strict accordance then with such sentiments, we find the gift of God's dear Son for our redemption exhibited in Scripture to our faith, under the **IDEA** of something analogous to difficulty, cost, labour, sacrifice, and vast expenditure. The memorable passage will at once recur to our memories,—"**God SO** loved the world **AS** to give His only-begotten Son!" Is there not in that little word "**so**," enough theology to employ the studious eternity of the redeemed in its examination? Plainly does it inform us that God *might* have loved man to an extent which could have paused, *before* it reached the immeasurable gift of the "only-begotten." Hence the **DEARNESS** and the **NEARNESS** of Christ unto

God are the TRUE MEASURE of the Almighty's compassion towards the sinner, in giving His Son for our salvation. Let us then beware we do not undervalue by means of a heartless rationalism, the COSTLINESS of our mercies in Christ Jesus. Here indeed we may positively achieve a miracle of perversity, which has no parallel in the history of created intelligence. *In this respect* the Archfiend himself may be more innocent than atheistic man! For be his crime what it may, this is *certain*, he never rejected a redemption because for him no Redeemer has died. What a heart-shaking thought it is,—he who “TRAMPLES ON THE SON OF GOD,” literally OUTSINS THE EVIL ONE, and commits an enormity of ingratitude which even the infernal occupiers of the burning pit have never done!

Perhaps the real explanation of our ungrateful tendencies in this matter will be found in our erroneous views of Divine MERCY, as exercised by the Divine *Nature*. Having slight thoughts of sin, our perceptions of pardon are correspondingly imperfect. In fact men are prone to consider our forgiveness through Christ as a MERE ACT, OF MORAL FACILITY which Omnipotence had only to *will* in order to GRANT. But if we read the principles of our pardon in those gleams of terrible glory which irradiate the dying hour of Jesus, in a far different mode should we treat God's inestimable grace. There might we discover that the forgiveness of a

sinner is not simply a gracious ACT of almighty will, but an ELABORATION of stupendous love, around which all THE ATTRIBUTES in the Divine essence are seen to co-operate, and all the PERSONS in the Triune Godhead to concur.

. In creation and in providence God displays power over that which is *external to His being and properties*; but when the Son of His love was given over to a cruel death in our behalf, the adorable nature of Divinity evolved itself in a new form of manifestation,—for God then exercised POWER OVER HIMSELF, and the whole Trinity was beheld in reflex influence acting on their own INTERNAL GLORY. “According as His Divine POWER hath GIVEN us all things that pertain unto life and godliness.” (2 Peter i. 3.) In this passage is there not combined an attribute *in* God with an action *from* God, which the carnal anticipations of mere intellect would never have preconceived?\*

(6.) From the same sublime fact of the universe being created by Christ we may conclude,—WITHOUT A PLURALITY IN THE GODHEAD THE DIVINE NATURE WOULD HAVE BEEN EVERLASTINGLY CONCEALED. The creation of matter and of mind, it is allowed, constitutes a revelation of God both in a visible and invisible sense. But this creation we find ascribed by the Holy Ghost unto the SECOND

\* A similar thought occurs in a previous page; but the subject is sufficiently important to allow this repetition.

PERSON in the essence of the Godhead. Now we direct your attention to a remarkable passage in the Epistle to the Colossians : it occurs at the fifteenth verse of the first chapter—"Who is the IMAGE of the INVISIBLE God." By the image we understand the only-begotten to be intended ; and he is the image (εἰκὼν) of God, not we presume as of the Divine nature in general, but as of the PERSONALITY of the Father in particular. Thus Christ may be regarded as the image of the Paternal One in His distinctness. Firstly, BY HIS ABSOLUTE ESSENCE FROM EVERLASTING : in this light St. Paul speaks of the Divine Son in Heb. i. 3, "The express IMAGE of HIS PERSON." Secondly, Christ is also "the image" of God BY HIS RELATIVE CHARACTER UNTO US IN TIME ; that is, by His embodiment in our flesh representing the Father unto our faith and consciousness. And it is here we believe the truth of our assertion may be proved as to the fact, —*without* Christ as Creator divinity would have been concealed in its own unfathomable perfections for ever. And we derive this conclusion from the latent contrast which can be detected between the "image" on the one hand, and the "invisible" on the other. By this we conceive it to be intimated, that the Divine nature in the Person of the Father would have been unseen and unapprehended, had there not been an "IMAGE" or Second Person in the Godhead, whereby the "invisible"

was to be converted. “No man,” saith the Redeemer, “hath SEEN God (meaning the Father) at any time; the only-begotten (the image of His Divine person) He hath DECLARED Him.” Never then ought we to gaze either with the enraptured eye of sense, or with the thoughtful eye of the mind, upon the great and glorious mechanism of the surrounding universe; or speculate concerning the eternal consciousness of men and angels,—without associating all this with the TRIUNE Godhead. Were the Divine Being a solitude of perfections in the literal sense of a NUMERICAL UNITY, we are taught no created intelligence whatever would have existed to admire and adore His nature. But through the absolute and relative “IMAGE” who is Christ, the “INVISIBLE” Father hath unshrouded His inscrutable Essence, unmantled His hidden Attributes, and discovered His adorable Personality, in the structure of worlds, the constitution of angels, and the creation of men.

(7.) If Christ be the “ALL” of God in His creative energy, then IS THE BELIEVER SURROUNDED WITH SENSIBLE PROOFS, EMBLEMS, AND ASSURANCES OF HIS OWN SECURITY. Of course it is *mainly* in the revealed promises of the Redeemer made unto His Church, and from His own deepening experience of their consoling preciousness and sustaining power,—that the Christian relies for his safety amid the



perils of this changing life. But still he does not and dares not condemn those subordinate aids and secondary influences, with which the goodness of his Lord hath surrounded his daily experience. Therefore with him it is no mere speculative dogma whereby the intellect is entertained, that the heavens and earth with all their undying Intelligences, are the creation of Him whose "blood cleanseth" the conscience from sin and "uncleanness." Far otherwise. While poets painters and philosophers derive from the study of nature's secrets and wonders, and from the manifold charms of this goodly universe of life, much which can elevate the mind and indirectly purify even the mortal taste,—the worshipper of Christ from the same aspects draws a religion of confidence and love. Others at times too, must need be almost subdued by contrasting their own personal minuteness and insignificance with the vastness of Nature, and the sublimity of her varied scenes; but the believer in Him who "tasted *death* for EVERY man," knows how to combine in the character of Christ an omnipotence for whose grasp nothing is too great, with an entire omniscience for whose tender watch nothing is too small. Hence unto him creation is instinct with a mute but expressive theology, which from earth and sky and sea, the mountain range and the valley's depth, brings assurances of the Saviour's power unto his soul. He by whom the foundations of

the universe stand fast, under whose slumberless eye the myriad goings-on of nature conduct their work,—this glorious Lord is the same Almighty friend who “loved *Him* and gave Himself for *Him*.” Thus what scripture verbally declares, that creation visibly confirms; “all POWER is given unto CHRIST both in heaven and earth.” Observe with what impressive beauty the spirit of this doctrine is expounded in the 121st Psalm, v. 2 : “My HELP cometh from the Lord which MADE HEAVEN AND EARTH.” Here is the precise combination to which we alluded. “Help” is from the Lord; and how is this blessed doctrine rendered almost a palpable thing, when the Psalmist at once betakes him to the immense framework of the majestic heaven and earth, as an eloquent symbol of the Lord’s capacity to bestow such “help” as perilled man requires! As though he would say, “Weak and worthless as I am in myself, and mere atom of miserable consciousness as the scoffing world may consider me,—yet do I experience a succour that associates me with almightiness in one of its most triumphant forms; for ‘my help cometh’ not from any finite source, but even from Him from whose creative fiat heaven and earth sprang forth into being, and under the shadow of whose imperial sceptre ‘thrones, dominions, principalities, and powers abide.’” And if a Christian *before* Christ could thus transform the universe into a theology of

sacred assurance, in order to strengthen his heart's trust in the Lord, shall matured Christians *after* Christ derive *less* of inspiring solace from the same universe, which they can equally contemplate and admire? If the answer be a mournful affirmative, may we not indeed add — “Oh, ye of little faith!”

SECONDLY, from the fact that Christ is “**THE GREAT END**” *FOR which “all things exist,”*—an exquisite argument might be raised in behalf of what may be termed the **SPIRITUAL MEANINGS AND MORAL INTIMATIONS OF NATURE**, when interpreted and studied by a devout contemplatist. Having however treated this delightful subject at large elsewhere,\* we can only venture one or two brief remarks under this practical head. St. Paul you perceive not only states “all things” were created **BY**, but also “**FOR**” Christ. The Redeemer is therefore the supreme end and aim for which the universe hath been reared, with *all* its gigantic architecture of material worlds and its range of moral systems. We say “**ALL**,” emphatically, because although it surpasses our mental insight to

\* The author takes the liberty to refer the reader to his volume of “**REFLECTIVE DISCOURSES ON SOME IMPORTANT TEXTS**,” for a sermon entitled “The Aspects of Nature in *connerion* with the Principles of Grace.” In this treatise he has endeavoured to associate Christ in grace with Christ in nature, and to illustrate their mutual harmony.

perceive the precise mode, yet are we certain that the thing itself is true,—namely there is nothing from the loftiest seraph down to the lowest insect, but in some degree or manner shall finally administer its due proportion to that income of praise which our Redeemer shall enjoy. And here we are reminded of our privilege in having the truth “*as it is in Jesus*,” in distinction from scientific guess-work, or spiritual conjectures as they may be *in ourselves*. For even as touching Divine things out of Jesus, both the works and ways of Jehovah are often full of oppressive mystery and painful darkness to man’s troubled heart and conscience; so in reference to natural things, when we view them without the interpretations of Christ, we discover little more than sublime paradox and perplexing contradictions. For instance let the question be put,—for what *moral purpose* was the fabric of the universe reared, and we venture to say that it is only by and from “the truth as it is in Jesus” a safe and intelligible response can be obtained. True, people talk with precipitant ease about the “glory of God,” but we suspect for all useful purposes this “glory” is but a bright unreality, with more of sound than significance. But St. Paul by the single announcement “all things were created FOR Christ,” arrays the universe at large with instructive light, and mantles

our own redeemed world with peculiar glory. No sooner do we comprehend the fact, that the material creation as well as the spiritual is “FOR” the Saviour,—than lo! at once the genius of a presiding Christianity passeth like inspiration into everything glorious in heaven, beautiful on earth, or operative in being. The Sun in his lordly brightness, the Moon in her maternal beauty, stars with their placid beams, hill flood and forest, the mountains with their speaking vastness, and the ocean with its many-voiced multitude of waves—all and each subserve His purpose, “of Whom and FOR Whom are all things.” And if this be no poetical rapture but a sober truth, then God forbid that while creation from height and depth, through length and breadth, appears to send forth a deep but inaudible homage unto Him for whose majesty it exists,—that MAN alone should occasion a dreadful syncope, or create an infidel pause in what would otherwise be the universal worship of Christ! Let not unconscious nature be eloquent, while conscious humanity remains dumb. David we know in one of his lofty chants, invokes the very “hills” and “floods” to transform themselves into rational and religious things, and help to augment the human choir in their celebration of the Lord,—“Let the floods *clap their hands*, and let the hills *be joyful together* before the Lord, for He cometh.” (Psalm

xeviii. 8, 9.) And will not our redeemed souls endeavour to catch the sublime contagion of this example? Let us but experimentally realize the pregnant truth that "all things" are indeed FOR Christ, now while He intercedes for the Church in heaven, and also hereafter when He shall reign in visible splendour over the Church on earth—and henceforth creation and religion will be in a manner co-extensive and co-incident. Amid the world of nature we shall move about as though we were living amid some VAST TEMPLE, whose area is the broad earth, whose ceiling is the bowed sky, whose lamps are the burning planets, whose organ is the "voice of many waters," and whose instinctive worship is the harmony of things, blent with those myriad hosannahs of life which ascend from sea and air, and wood and field, unto that Christ, who is the adored Architect of all.

*Finally*, from St. Paul's third assertion, that by Christ "*all things consist*"—we may derive a warning of practical force at all times, and more especially in these days, when the "*laws of Nature*" are almost glorified into substitutes for the Attributes of nature's Lord. "All things consist" or stand together in co-operative harmony not simply because *they were created*, but because they *are incessantly controlled* by the almighty energies and presiding wisdom of that Second Person in Godhead, who is "Christ the Lord." This is the philosophy of the

Christian; and from the brief expression, "all things consist" by Christ, he gathers a science of nature surpassing both in amount of information and certainty of principle, all which the concentrated genius of *merely* human research could have supplied. And if loyal to his creed, rarely will his eye peruse the midnight scroll of the starry heavens, his feet press the solid earth, or his prophetic heart anticipate that hour of doom, when this earth and heaven "*shall flee away from a great white throne*" (Rev. xx. 11), without a prayerful sense of Him who was the "All in All" of creation once, and *is* the "*All in All*" of its preservation now. By the sublime constancies of nature therefore we may somewhat appreciate the prevalence of the Redeemer's intercession: were this *less* than almighty, they would instantly be reduced into chaos, and earth and heaven with all their population would be struck by the wrath of God, and perchance exist no more.

## SECTION THE SECOND.

ON CHRIST, THE "ALL" OF GOD, IN RESPECT TO  
HIS MORAL GOVERNMENT.

A God denuded of his active providence is, to our view, like a sun shorn of his communicable beams;

in fact such a Divine Being practically becomes little more than an INFINITE IDEA, throned far away in some region of intellectual mystery above and beyond our reach. Concerning such we grant philosophic meditation may dream wisely and speculate profoundly, but from this theory of the Godhead the intellect derives no influential truth, and the heart no sustaining motive. Hence it is not enough to believe Jehovah is, but that he *so* exists as to preserve and possess, empower and control, guide and govern all things from the minutest atom up to the most immense of worlds, and that the speck of unconscious materialism, as well as the loftiest of ethereal intelligences, is alike under His sleepless control. For (as Christian writers have justly said) the end of wisdom is design, the end of power, action, the end of goodness, doing good, and the end of justice, moral distribution. Without a belief of all this, man appears to be cut off from all connexion and correspondence with his Creator. Thus in general we may regard the realm of God's providential government as that mysterious orbit of manifold activity, where His unerring Attributes evolve themselves abroad over all matter as supreme, and through all mind as the same.

Were we to enter at large on the grand theme of Divine Providence, it would be well to arrange our contemplations under two distinct heads: under the first we consider the Divinity as inspecting, con-



serving, and disposing all things whatsoever; and to this extent, that contingency, surprise, accident, and disorder, so far as *the Almighty is concerned*—are utterly impossible. Under the second, we should have to study His Government over all rational agents; and in this light He appears unto our conceptions as exhibiting *moral*, as distinguished from His *natural* Providence. But our proposition is of a more limited order, and leads us chiefly to contemplate the Deity under this second aspect; namely, as controlling by His wise providence the whole history of rational creatures with a supreme reference unto CHRIST: so that touching Providence as well as creation, we may assert that He is the Predestinated “ALL.”

Scientific treatises on the moral providence of the Almighty have, for the most part, established *proofs* of there being such a providence by an argument after the following outline:\*

“1. The constant *Direction* of things to the same good *End*, which have no *Design* in themselves.

“2. The watchful *Providence* of things which have no *foresight* in themselves.

“3. The mutual *agreement* and *correspondency* of things which have no *Understanding* of themselves, or of one another.

“4. The *continuation* of things in the same

\* See John Scott's “Christian life,” vol. ii. p. 196.

comely *order* which have no *Government* of themselves.

“ 5. *Miraculous* events.

“ 6. *Predictions* of *future* and *remote* contingencies.”

But let us at once resort to the heavenly “oracles,” and hear their infallible decisions on this high matter. Among a multitudinous array of passages in Scripture which attribute all the characteristics of an ever-controlling providence to God, we select a few. “*Of Him, and through Him, and to Him, are all things.*” (Rom. xi. 36.) “*He giveth life, and breath, and all things.*” (Acts xvii. 25.) “*In Him, we live, and move, and have our being.*” (Acts xvii. 28.) In a kingly sense, He is also said to do “*Whatsoever He PLEASETH* in heaven and earth.” (Psalm cxxxv. 6.) “*He doeth ACCORDING TO HIS WILL* in the army of heaven, and among the inhabitants of the earth : and none can stay his hand, or say, What doest thou?” (Dan. iv. 35.) “*KNOWN* unto Him are all His works FROM EVERLASTING !” (Acts xv. 18.)

Lastly, in the first of Ephesians we read “*He worketh all things after the counsel of His own WILL.*” It is of such a wondrous agency, a quaint but precious writer observes,\* “*It watches over everything ; angels are not above, nor worms below the care of it. It reaches to the great image of*

\* Polhill.

earthly monarchy. (Dan. ii.) It humbles itself to hairs and sparrows. (Matt. x. 29, 30.) Natural agents, though determined *ad unum*, cannot act without the concurrence of it. Free agents, though upon the wings of liberty, cannot fly out of its dominions. Mere contingents (as the lot) are ascertained by it. In everything it sits at the stern and moderates the event."

But now occurs the question—unto what **PRECISE END** or for what **ULTIMATE OBJECT**, has the moral providence of God ever been at work? The answer to this we believe is the proposition which heads the present chapter of our work, namely—*"Christ personal and mystical is the ALL of God's design in His providential government."*

Let us attempt two things on this point. *First* to illustrate the assertion; and *secondly*, to exhibit some results.

(1.) If then we regard Christ Himself in His human capacity, we discover a most sublime operation of Providence both in its *upholding* and *directing* agency. In this respect Christ, as to His finite nature, was not an instant self-preserved, or self-directed. As **MAN** He had no individual subsistence apart from God, but was incessantly upheld sustained and controlled by the **DIVINE WORD**, into whose Personality His human nature was assumed. Thus from his first breath in the manger to his expiring cry on the cross, the life, work, words,

and whole blended experience of the "man Christ Jesus," in a most illustrious degree evidenced the providential actings of "God over all blessed for ever." But still this does not reach the point at which we are aiming; Christ may have been personally the subject of Providence in his own human career, but how do we prove that He has been, is, and ever will be the centralizing "All" around which the moral intentions and spiritual designs of Providence accumulate their force, and develop their meaning? To show this, we further assert that virtually all providences both before and after Christ, can be reduced unto this one glorious aim—*the final enthronement of the MEDIATORIAL GOD-MAN, over baffled fiends, standing angels, condemned sinners and glorified saints, as Jehorah's ELECTED KING.*

By the Jews of old it was said, "The world was made *for Messiah*," and is not this Judaic tradition nobly confirmed by that express revelation which informs us, "*for Him* all things are created," and that He is the "*Head* over all things to the Church," that "in all things He might have pre-eminence," being in very truth "the alpha and omega" of God's ways and works of self manifestation towards our system! Let us examine into this somewhat minutely.

From the fall of Adam unto the Incarnation of the Only-begotten according to the vulgar chrono-

logy, about four thousand years are to be reckoned. Now without denying secondary purposes, we think that no person can read the scriptural record of this amazing period without discovering ONE GRAND DESIGN which informs, animates and inspires the whole,—that is, *the progressive introduction of incarnated Deity into our world*. But in the carrying out this magnificent purpose of mercy, what a wondrous view does the Bible present unto us of God's resistless providence *in combination* with man's responsible agency? From Genesis unto Malachi, up to the very hour when "Mary brought forth her new-born child and wrapped him in swaddling clothes," there were countless agents working in countless ways and unfolding their characters after countless forms; and yet while each of these agents appears to have *freely followed out his own specific bias*,—all this while Providence overruled all things in each, and each thing in all, and that without interfering for one moment with human responsibility! And when we ponder on this, who will refuse to blend his worshipping voice with that celestial anthem which rings round The Throne above, "Great and MARVELLOUS are thy ways, oh, Thou King of saints!"

Whether then you peruse patriarchal incident and antediluvian narrative, or study Mosaic law and ritual types, or read the history of the Israelitish Church, or enter on the prophetic

announcements,—in all cases, directly or remotely, you will see the whole commingled stream of revelation rolling on its vast current into that consummate ocean of result—*Christ* the All in All! Thus according to what St. Paul saith, Providence has ever been bringing to pass that “all things may be GATHERED INTO ONE in Christ, both which are in heaven and which are on earth.”

And if from the chronicle of the Church before Christ, we revert to the history of both Church and world since His ascension unto glory, the assertion may be safely ventured—the “*all*” of God’s moral sway over man has referred unto Christ as its supreme and ultimate aim. Christ is therefore the mystical sun, by whose illuminating beams alone history becomes an intelligible drama, where God’s secretly ordaining will and man’s openly manifested responsibility meet and mingle after an ineffable manner. Apart from this incarnate “All in All” of Providence the moral history of mankind is a planless maze, where reason can discover no design worthy a Divine Being to sanction, and conscience no rectitude worthy of a human creature to respect. True the records which the pages of a secular historian have preserved by the printed immortality of books, are not devoid of dignity, interest, or importance. There are eloquent sighs breathed over the ruin of Empires and the decay of Kingdoms ;

much of the sensible, the intellectual, and the imaginative life of man is illustrated ; political science is treated with a sagacious skill ; and frequently the genius of a subtle analysis decomposes the blended elements of human conduct and character with a masterly hand. But who can forget that such a history is but an imperfect view of mankind in their finite and earthly relations ; whereas the *true history* of our nature associates itself rather with those infinite and heavenly relations which bind humanity unto the throne of Eternity and Divinity for evermore ? Thus amid all its allowed acuteness eloquence and dramatic interest, a history composed on rationalistic principles is but a feeble outline of what man has exhibited in the lower attributes of his being. And when a DIVINE PURPOSE is withdrawn from the historian's philosophy, what else does the entire record of the past contain but *an invisible theocracy misunderstood* ? In opposition to this, when we learn from scripture that human history is a permitted result under an overruling Providence, mysteriously working through all the varieties of mental will its own labyrinthine counsels,—in how different a light do the archives of humanity then appear ? “The Most High,” saith the Prophet Daniel, “*ruleth in the kingdom of men.*” And why should this be doubted, although perchance in an embodied state we shall never find an element of *reconciling harmony* between the

prescience of God and the free volitions of man! Is it not strange that while the rationalist will allow that *some* presiding Cause must regulate the innumerable complexities of materialism—he hesitates to hold a like view with regard to the movements of the mind? According to his theory, an almighty will must arrange the wing of an insect but cannot be allowed to legislate for an immortal soul! And what is this in principle but an atheistic sacrilege committed on one of the noblest prerogatives of God,—even that of reigning over the most important departments of His universe? Let us however leave the secular historian, who cannot but find providential government a paradoxical mystery out of which the mere science of mind will *never* guide him, and turn to the Christian. Taught then by an oracular Bible, he learns to discover God under the garb of history, secretly but significantly unshrouding His purposes and plans through the *overruled instrumentality* of nature and of man. But when he further asks,—*What* is the central design around which the providences of the Most High are attracted?—the same Bible assures him that “CHRIST” is the ultimate “ALL” of His moral government towards man. Thus, we repeat, history apart from Jesus Christ can never be interpreted without tempting a philosophical thinker to certain views which tend either to compromise



the wisdom of the Creator, or to involve in fatalism the condition of mankind.

But let us now proceed to verify these statements by one or two passages of pregnant force from that volume which the Church venerates as exhibiting her system of morals, and as constituting her rectifying standard of last appeal. Our first passage is from the eighth of the Romans, which sets before us the design of God's providential dealings towards His people in a most interesting manner. "We know that ALL THINGS work together for good, to them that love God." (v. 28.) In these words Providence is virtually explained by 1. *Its universality of design* ("all things"). 2. *Progressive operation* ("work"). 3. *Unitive tendency* ("together"). 4. *Moral result* ("for good"). 5. *A distinction of character* to whom the scheme applies ("to them that love God").

St. Paul also in 1 Cor. iii. inculcates a like doctrine concerning the subservience of Divine Providence to some PRECISE AIM, when He delivers the following magnificent climax; "ALL things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; ALL ARE YOURS; and ye are Christ's; and CHRIST IS GOD'S." (Verses 21—23.)

But now associate with these passages two others, one from the Ephesians, and a second from

the Colossians, and you will at once perceive how the whole mystery of Divine Providence or God's moral Government in our world—is wound up with the Redeemer as its final End or "ALL." He is—"THE HEAD over ALL things to THE CHURCH, which is His Body, the fulness of Him who filleth ALL IN ALL." (Ephes. i. 22, 23.) "And He is THE HEAD of the Body, the Church: who is the BEGINNING, the first-born from the dead; that in ALL THINGS He might have the PRE-EMINENCE." (Col. i. 18.) Here we find a universal Headship attributed unto Christ, and the ultimate purpose of this official relation is also revealed, namely, that in "all" things He might have THE PRE-EMINENCE. Thus then we appear to have proved by a resistless testimony the proposition which we made,—“Christ is the ‘ALL’ of God in moral government.”

And now ere we terminate this section may we not arrest you for a while, by an adoring view of Christ as the GUIDING, CONTROLLING, INFLUENCING, and SYMPATHIZING “Head over all things to the Church,” from the first pulse of Adam's renewed heart even until now? Our world, we find, has been since the fall an arena of an amazing and manifold antagonism: good and evil, light and darkness, God and man, angel and devil, sinner and saint, matter and mind, reason and passion, conscience and will,—all and each according to the

degrees, relations, and tendencies have been and are incessantly at work. On this blended scenery of nature man and mind we are informed the Intelligences of heaven have been intently gazing, and thereby acquired larger perceptions of the **DIVINE CHARACTER** and loftier views of **His RECTORIAL DOMINION** over **His** rational and responsible creatures. (Ephes. iii. 10.) But meanwhile, apart from the guiding beam of the revealed Word, who among mortals has been competent to

“Vindicate the ways of God to man?”

Reason has tried, conscience endeavoured, and philosophy essayed, but little else have they accomplished besides making their own pride, ignorance, or error appear. And as for **History** in her most scientific forms and thoughtful hours,—the **DESIGNS** of God’s moral government have never even been imagined by her wisdom, much less clearly explained. Prize we therefore as a book of immortal preciousness that heaven-directed Volume, which assures us that “**CHRIST**” has ever been the “**ALL**” of Providence towards man; the hidden **MORAL ROOT** from whence its mysterious acts have germinated outwardly unto our race, either in sensible modes or spiritual manifestations. Hence the Redeemer of our souls is that august **LORD** *in* Whom, *for* Whom, and *from* Whom have “all things” been displayed, which Jehovah’s providential dealings have permitted to arise and come to pass. Neither

Fatalism, nor Contingency, nor Perplexity appertain to our economy; but the world, albeit a seeming mass of contradictions and paradoxes to those who reject Scripture, has been under a PLAN from the beginning,—and that plan itself has its original, continuance, and development in Christ our “ALL.” And if even the deistic reasoner on man were candid, he would allow this aspect of Christ to be the only rational way for explaining what may be called a miracle of permanence, we mean—THE CHURCH. Never has our Divine Head been without His mystical Body; and through all the mutations of time, the waste and wear of nature, together with those human earthquakes which have often concussed the social fabric into ruins—by a kind of obstinate eternity and immortal defiance “THE Church of the living God” has stood firm and fast! Now we leave the disciples of Hobbes and the scholars of Voltaire to explain this phenomenon of spiritual perpetuity according to their own degrading theory. We it is hoped as Christians, have an explanation at hand; and what else is it, but that in providence as well as in nature and grace, CHRIST has been “THE SAME yesterday, to-day, and for ever!” Nor let us be accused of rhetorical exaggeration when we add that, *if* we believe Christ to be indeed “Head over ALL THINGS to the Church,” then does it surpass the most exalted power of finite intellect

to explain and appreciate the actual extent of the Redeemer's sovereignty *in*, and *over*, man. For instance, what human arithmetic can reckon *all* the motions of our restless intellect, all the vibrations of our sleepless will, all the workings of our variable conscience, and all the promptings of excited passion,—which UNIVERSAL MAN has experienced up to this living hour? And yet Christ has been “HEAD OVER ALL” these, and by some inexplicable mode and secret method will be found to have subordinated the complex whole to His glory and the Church's good: wherefore the moral government of the Almighty is enclosed within the circumference of His merits, who is “The ALPHA” of all His ways and “the OMEGA” of all His works, whether we study them in nature, contemplate them in Providence, or revere them in Grace.

### SECTION THIRD.

#### ON CHRIST AS THE “ALL” IN THE NEW CREATION OF SOULS.

“We are his workmanship CREATED in Christ Jesus unto good works.” Here the spiritual creation of the believer is plainly assigned unto Christ. Thus too we read of Christ as the vital Head of our regeneration in 2 Cor. v. 17,—“If any man be

IN CHRIST, he is a new creature (i.e. *κτίσις*, creation); old things are passed away; behold all things are become new." To those who understand the fulness and force of theological terms, we need hardly observe that by "new creation" is not to be understood the positive creation of a *new spiritual substance*, but a spiritual renovation of the old substance by the taking away of its *evil qualities* and by imparting unto it good ones in their place. These two texts then are in themselves sufficient to vindicate the doctrine which we desire to inculcate. But in order to render Christian verities impressive, we must not content ourselves by merely gazing on the large glory of some elevated abstraction. Nothing perhaps is more frequent than that species of intellectual imposture by which we are indolently satisfied, when an articulated theology of well-arranged texts takes the place of a *detailed* application of principles and proofs to the heart, and conscience. Wherefore in order to illustrate in a practical manner that Christ is our "ALL" in the divine mystery of a soul's new creation,—we will arrange our argument under two heads. In the one, we regard the *instrument* whereby the new creation is achieved: in the other, we consider *the experience* whereby that holy work is ascertained. Touching the first it is granted by all whose religion is scriptural, that THE BIBLE is the grand agency by which, as a moral instrument, Christ operates *in*, and

*with* the faculties of man towards their entire renewal. In regard also to the second head, we find all who keep the "faith once delivered unto the saints," agree in this fundamental theology, that Christ is "of God, made unto us WISDOM and RIGHTEOUSNESS and SANCTIFICATION and REDEMPTION." But if the new creation does *not* mainly consist in these four essential elements of spiritual life, we are yet to learn the "first principles" of Christianity. It seems therefore that our duty is twofold, flowing out of these two corresponding distinctions;—namely, to illustrate *how* Christ is the "All" of the "new creature,".

1. AS REGARDS THE INSTRUMENT WHEREBY the new creation IS WROUGHT.

2. AS EXPERIENCED BY OUR NATURE WHEREIN THE SAME IS REALIZED.

On each of these divisions we will briefly discourse in their order.

To commence then. The relation which Christ bears unto the instrumental Word, and the relations which that Word in all its properties and perfections bears unto Him, justify us in asserting that He is the "ALL" of Scripture. The following progressive analysis will demonstrate our Redeemer's title to this glorious character.

(1.) CHRIST IS THE SOURCE OF THE BIBLE. And here, let it be observed, we speak of the Saviour not according unto His *Divine Essence* as

the “only-begotten” in the Bosom of the Father, but rather in respect unto Him in His *official aspects towards* His Body—the Church. And that in this economical sense Christ must be considered as the intellectual spring whence descends all revealed truth into our world, is evident from the fact that *in Christ the whole plans, purposes and promises of the Godhead for the redemption and salvation of mankind, are centered and fulfilled.* We need not of course repeat what we conceive in our former passages has been clearly proved—namely, that such counsels of God *are* thus laid in the Redeemer. Let it suffice to quote a single passage from the Ephesians, where the original of the Church is traced up to the Incarnate Lord hereafter to be revealed. “According as he hath *chosen us* IN HIM *before the foundation of the world*, that we should be holy and without blame before Him in love : having *predestinated* us unto the adoption of children BY JESUS CHRIST.” (Ephes. i. 4, 5.) But assuming this to be granted, *what* and *where* are these plans of wisdom, purposes of grace, and promises of love ? Our reply is, they are supernatural blessings, and all are to be *found in the Bible.* Thus then we cannot reject the conclusion, that if there be counsels of mercy towards man, and if those counsels are laid up in *Christ*, and the entire Scripture is but the *open manifestation* of them by means of inspired language unto the world,—Christ



and the Scripture are correlatives, and related unto each other as the producer and the produced, or inspirer and inspiration. Of both we may say, "in Whom are hid all the treasures of wisdom."

CHRIST therefore is the Reservoir of celestial intelligence from whom the streams of scriptural truth have been derived. In other words, the Divine Oracles had their IDEAL EXISTENCE in the mind of Christ, before they came to have an actual presence in the mind of man. In this sense the Bible itself is a copy of a grand original; a counterpart reflexion in finite symbols and created signs of those infinite archetypes and uncreated ideas which Christ, as the mediatorial WISDOM of God, possessed in Himself before all worlds. And when we thus ponder on the Scriptures as having their mental birthplace, *not* in the inspiration of "holy men," but really and truly in the everlasting Mind of Christ,—how do all the syllables of Scripture begin at once to burn with the divinity they enshrine! Every word seems to become a kind of verbal Shekinah, where dwell some of the intellectual glories of Him who is said to "*inhabit the praises of Israel.*" Nor does this view of Christ as the originating "ALL" of Scripture, tend only to prostrate our souls before the unsearchable wisdom of Him who is the author of revelation; but it is also calculated to produce a salutary influence on the minds of those who peruse

the things which that revelation unfolds. Fallen Reason is often a kind of mental Antichrist, and it requires more self-restraint than we alone can exercise, to awe down into an unquestioning silence those murmurings of secret rationalism which rise up against the mysterious utterances of the Bible. But if we resort at once in a spirit of prayer to this divine fact,—that what we now behold in the humility of mere print and paper as a mere tangible book where truths are contained in mental signs and symbols, is *a finite image in time of an infinite archetype which was in Christ from all eternity*,—if we say we thus act, Scripture will indeed be unto us the very intellect of God in human language made visible.

It matters not, whether it be unto types or prophecies, narratives doctrines or promises, we direct our solemn attention,—Christ is the inspiring “ALL” from whom they sprang; and *this* creed imparts unto every word of revelation an almighty charm which no other book in the universe of mind can impart. Philosophy may embellish, eloquence arrest, logic convince, rhetoric persuade, and poetry charm the man of sentiment and taste, but the Bible and the Bible alone brings divinity into contact with humanity, and the ideal of God’s eternity with the actual of man’s time,—because it once was secret truth enclosed in the recesses of the Redeemer’s mind. In accordance with this, Christ

declares HIMSELF to be "THE TRUTH;" and we may firmly believe that even as He was personally and essentially from everlasting "The Truth,"—so what we now call the Bible is but a bright reflection cast from the glory of his Eternal Conception through the medium of human inspiration, upon the apprehending mind of man, "Thy word is true;" "Open thou mine eyes, that I may behold WONDROUS THINGS out of thy law!"

(2.) CHRIST IS THE LEADING SUBJECT OF THE BIBLE. What the catholic sun is to the astronomical system, or what the central heart is to the human body, that is Christ to the vast body of revelation. It is not simply that there are perpetual allusions to Christ in the Word, but His presence is wrought so inextricably into the whole spiritual warp and woof of Scripture,—that you cannot remove HIM without at the same time unthreading into meaningless words the entire doctrinal texture of the Inspired Volume. Let us try to exhibit this by an orderly analysis of the Bible's chief contents, and see how Christ is the one significant "ALL" which causes every portion of the written Word to be "*complete in Him.*"

*First,* There are "PROMISES exceeding great and precious," bestudding the Bible like a galaxy of grace,—and of these it is not expressly said by St. Paul, "All the promises of God are IN HIM, yea, and amen?" (2 Cor. i. 20.) His Blood it is whereby

the "New Testament is ratified, and all the riches of mercy which our reconciled God showers down upon redeemed mankind, in the way of comfort guidance protection and love, are the fruits of His Intercession, and which we plead for as promised in His name." *Secondly*, There are PREDICTIONS almost innumerable in the Bible; some of these enclasp the history of the Church and world in time, while others contain within their stupendous enclosure the whole eternity of human consciousness to come! But here again are we not told by inspiration, that "the *testimony of Jesus* is the spirit of prophecy?" We need not quote more on a subject so popular and plain; it is quite enough on this occasion to assert that either by direct application, or by fair reduction,—all the prophecies without any one exception whatsoever gather their force, and group their effects around Christ and His Church. *Thirdly*, There are TYPES in the Bible of a mingled character; personal, local, ritual, and natural. But saith St. Paul, "THE BODY is of CHRIST." (Coloss.) They are but the adumbration of His splendours, or faint sketches and feeble outlines of his Mediatorial Glory. But deny Jesus to be the condensed Antitype and Sublime Original unto whom all sacramental images and ritual shadows relate, and it will be impossible to vindicate the Liturgy of Moses from being a heterogeneous mass of bloody rites and burning

ceremonies. In the expressive words of a modern theologian,\*—"The **TYPE** being a sign of some distant purpose in the Divine Intention not yet revealed; and not a representative of *human thought or action*; it defies the power of the human intellect, and is unlocked only by God, either by a specific revelation or by its completion in due time, which then becomes the luminous exhibition of the sense designed." But when Christ is believed to be the one grand interpretation of the types, a devout study of the Mosaic Liturgy is eminently useful. Then will all Levitic emblems and ceremonial shadows be found to relate unto subjects of surpassing interest; all of which have Christ, either in His Personal Majesty, or sacrificial merits, or Regal Headship, for their attractive centre and perfective "**ALL**."

*Fourthly*, In the Bible, A **LAW BOTH PRECEPTIVE AND PENAL** is declared; and of this likewise we affirm, that in Christ and *Him alone* "it is magnified and made honourable:" He, and He only, "is the **END** of the law for righteousness." Let us for example contemplate *the law in its preceptive beauty*, and then we demand, save in the moral loveliness and spiritual grace of the Redeemer's life,—*where* has the Decalogue been embodied in a consummate form of living virtue? In those personal excellencies therefore which

\* Davison's "Inquiry into Primitive Sacrifice."

Christ as the MODEL of humanity on earth exhibited, we find the "ALL" of what preceptive laws commands, displayed. In regard to the moral law itself, we know it to be a legal transcript of God's Perfections in their relative claims upon us; but how far more impressive is that transcript when bodied forth as a breathing, active, operative thing in the holy life of Christ, than when viewed as a stern abstraction in the mere form of the letter? In the one case, pure Reason ought to consent to its sanctitude, while a sensitive conscience must shrink with alarm from its awful severity; but when the same law is reflected from the spotless mirror of the Redeemer's virtues, it wields a finer and more effective ascendancy over the nature of man. True, the *intrinsic* glory of the law can neither be augmented by obedience, nor lessened by the disobedience of those unto whom it applies; still, apart from the mediatorial subjection of Christ as "made under the law," we never could have *seen* the beauty and brightness of <sup>his</sup> character as we now behold them. Hence the *human* experiences of Messiah are to be considered as comments, and His actions and works as expositions, on the sublime nature of preceptive law. In this respect Christ may be denominated as its Illustrative "ALL," who caused the cold letter to become a warm thing of flesh and blood, and incarnated into palpable forms those abstract pre-

cepts which, otherwise, had remained impersonal for ever.

On the other hand, if the law be studied in its *Penal exactions*, the Saviour is He in whom those exactions found their full demand of penalty answered. Christ “DIED—the JUST FOR THE UNJUST, that He might bring us to God ;” and by so dying was He not the “ALL” which avenging law required, in order to irradiate the justice and truth of the Almighty with a moral lustre which all heaven admires, and even hell itself dares not despise? Had God reduced our Creation into cinders by the flaming blast of His curse, and bid the penal law fix the fang of its vengeance on the souls of the undone to all eternity,—we ask would the law by such a process have been glorified up to that height of majesty now exhibited by THE ATONEMENT? Surely the sufferings of *creatures*, though protracted throughout a perpetual hell and endured even unto the utmost pulse of their profoundest consciousness, could never vie with the vicarious agonies of an INCARNATED GOD! Thus the flowing blood that crimsoned the crucified body of Jesus, poured a tide of truthful illustration upon the *unyielding rectitude* of Jehovah, beyond what the endured pangs and penalties of an eternalized creature could have done. Behold “a just God, and a SAVIOUR!”—these words are the mute but magnificent language of the cross.

But we are quite aware some reflective minds are occasionally troubled on this matter with a difficulty which interferes with their spiritual repose. The threats of the original law of works, applied to the transgressor PERSONALLY, — how then can Christ be indeed the “ALL” of what Divine TRUTH required by His penal death in His place? Such appears to be the question which sometimes haunts the heart, when its wakeful jealousies are excited about the perfect *consistency* of our pardon with the *uncompromised* honours of God. But instead of our own reply, let us present you with the pregnant words of an author from whom the deep-minded Edwards himself derived much intellectual aid. “All mercy is not a virtue, but that which will consist and comport with other perfections of wisdom and righteousness, otherwise it is a blemish, weakness, and foolish pity. I grant here *the truth of God would be no hindrance to this* pardon; for a rector and lawgiver, by mere threatening, by making a law with an annexed penalty, doth not, in so doing, part with his SUPRALEGAL POWERS— with his power of dispensing with his law,—except that he reveal, he will not, in any case, dispense with it; for threatenings of themselves do only constitute the direness of punishment, and make the offender obnoxious. . . . THREATENINGS, essentially and immediately, do only constitute this—that the rector shall have this authority over you,



which he may, at his pleasure, execute ; and it would be to destroy government ordinarily not to execute them, not to keep his laws sacred and inviolable ; but he that threateneth, may yet pardon without *being guilty of untruth*,—his truth doth not *hinder*, but *other things*.\*

With this difficulty then thus anticipated, we are correct in stating that whether the moral law be interpreted as a code of *preceptive requirement*, or as a *penal exaction*, Christ is indeed the “ ALL ” of both,—inasmuch as He by His sinless life, honoured the one, and by his atoning death magnified the other. He therefore who desires to contemplate the law, whether it be the ceremonial, moral, or penal, ought to study it as it is gathered up into a glorious unity of realized obedience, through the person of Jesus Christ ; *out of Him* we behold it as an abstract rule—a barren and breathless theory, where indeed human perfection is *commanded*, but where none is *seen* to answer the objective virtue which is taught, by the subjective embodiment of a corresponding form. But *in Christ*, the “ ALL ” of God’s legislative will shines forth upon the soul in the full blaze of spiritual fulfilment ! And in comparison with what the most perfect saint hath done, when we allude to the Redeemer’s illustration of the law we may apply the exquisite figure which Cudworth has used, in order to distinguish

\* TRUMAN ON “ THE GREAT PROPITIATION.”

the artificial effect of obedience to law *without* from a genuine devotion to law *within*. "Though it (i. e., the "dead law of works") work us into some outward conformity to God's commandments, and so hath a good effect upon the world; yet we are all this while but like dead instruments of music, that sound sweetly and harmoniously when they are only *struck and played upon from without* by the musician's hand, who hath the theory and the law of music in himself. But the second, the living law of the Gospel, is as if *the soul of music should incorporate itself with the instrument, and live in the strings*, and make them, of their own accord, without any touch or impulse from without, dance up and down, and warble out their harmonies." \*

*Lastly* on this head, in the Scriptures DIVINE WORSHIP is inculcated, and we remark that the "ALL" of this, as respects its spiritual perfection, is to be discovered in CHRIST.

The essence of man's religion is a living subjection of his created will to the uncreated will of God. Now<sup>o</sup> who except the Lord Jesus could say with absolute truth, "My MEAT is to do the WILL of Him that sent me, and to finish HIS WORK?" (John iv. 34.) Or, apart from Christ's own exemplar, where can we behold that "ALL" of religion's profoundest

\* See *Cudworth's Sermon "On Keeping Christ's Commandments."*

spirituality, which His sorrowful pilgrimage on earth exhibited? The religion of Moses was chiefly one of carnal ordinances, visible rites, and ceremonial shadows; and St. Paul tells us that the sacrifices, ceremonies, washings, purifications, offices, festivals, and the almost numberless minutiae of observance, appertaining to the temple-worship, constituted a "*burden*" which was well-nigh intolerable. But in Christ, both personally and doctrinally, we find that the highest form of human worship acceptable unto God, is *spiritual in its essence*. "Not as I WILL, but as THOU wilt,"—here is the worship of Him, who in Godhead was the author of religion, and yet in manhood was the subject of it. And how full of divine significance are the prophetic words addressed by our Lord to the woman of Samaria! "The time cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth; for the Father SEEKETH *such* to worship him. God is a SPIRIT, and they that worship Him must worship Him in spirit and in truth." (John iv.) The Being who spake this doctrine, was in Himself its sublimest and purest embodiment. Trace the conduct of Jesus from first to last, and every conceivable grace which can enter into our complex idea of what constitutes the Perfection of man's worshipping nature—will be found in the SELF-DENYING HUMANITY OF CHRIST. In this sense, the "ALL" which

the Religion of the Bible inculcates touching spiritual religion, is carried up to the highest point of beautiful and holy manifestation. The Old Testament religion is thus perfected by the New, and the Saviour by His own Personal Experience as MAN, hath shown the Church how to harmonize both. In the language of one of the Fathers,\* “As a painter doth not destroy the old lineaments, but only makes them more glorious and beautiful, so did Christ assist the law; by His *pure discoveries* he put a gloss and glory upon Divine worship.” Above all, the FINAL REWARD which awaits the true worshippers of the Almighty, as one of the motives which acts upon the mental and moral springs of our human being,—discovers the “ALL” of riches and splendours pre-eminently in Christ. Not only hath He “brought life and immortality to light,” but by His own Exaltation as the GLORIFIED HEAD of His Church, into heaven, He has caused the splendours of our eternal bliss to stream down upon the eye of faith in direct effulgence. “All” of Heaven’s rewarding glories which await the sanctified and saved of mankind—are patent and palpable blessings and privileges in Christ. “The way of the Holiest is *now* manifest,” (Heb.) and through the Intercession of our ever-living “ALL IN ALL,” “a great multitude whom no man can count,” we hope are perpetually entering by that “way,”

\* Theophylact.

to be for ever united with the spirits of the just made perfect above.

It is thus that whether we consider the Bible as to ITS SOURCE, or its SUBJECT, Christ claims to be supremely and vitally its "ALL." A train of like argument would conduct us to another conclusion; namely, that if we demand what is THE GREAT PURPOSE of the Bible, the answer must be—to form "*Christ in man the Hope of glory.*" So far as our faculties and responsibilities are concerned, to this grand aim tend all the mercies and mysteries, the precepts, doctrines, sacraments and promises of Scripture. But we need not enter on this discussion; in some cases we should have to repeat matter already given; while future portions of our unfolding theme will supply all which might be said; in proving Christ to be the PURPOSE of the Bible. We will therefore wind up this section in apostolical language, and say, that if indeed Christ be "THE ALL" of the INSTRUMENT which the Spirit wields in the new creation of man,—then are we "*complete in Him.*" (Col. ii. 10.) Nothing which the Church needs either of intellectual, moral, or spiritual good, but is to be obtained by her faith in that Saviour, who is unto her the Fountain-life and originating "All," whether it be of grace now or glory hereafter. Hence neither Popish superstitions nor Antinomian corruptions have any ground on which to stand,

according to primitive faith and genuine catholicity. Moreover, from the same doctrine there follow two distinct applications of the subject under two different classes. If the Church be "complete" in Christ, then the dejections and depressions of those who mourn over indwelling sin, and lament concerning their weak faith and inconsistent folly, may be remedied and alleviated by clearer views of a spiritual completeness **OUT** of themselves, and **IN** Christ. On the other hand, since it is only *in* Christ we are complete, and since moreover this incorporation comes to pass by a belief in the Saviour,—it follows that the wicked must be in a state of deep want, as well as decided misery for ever. And will not the hideous and everlasting pit of the undone *mainly* consist in the soul's burning thirst for that "**ALL**" in Christ, which their unbelieving hearts dared to reject? "Whosoever drinketh of the water that I shall give him, shall **NEVER THIRST**." Not to "thirst" is to be "**COMPLETE in Him**" who is our "**All**;" and this makes heaven. But on the contrary, *to "thirst"* is, in a spiritual sense, to continue by preference, *maimed and marred in ourselves*; and this forms hell: in other words, we see the **SELF** of our sinful humanity deserted by Christ, and left to writhe round its **OWN STAKE** of torment for ever and for ever!

## SECTION FOURTH.

ON CHRIST AS THE "ALL" IN THE NEW CREATION OF SOULS—(*continued*).

In our attempts to vindicate the above proposition, we proceeded to meditate on our spiritual new-being in the Gospel life, under two associate but yet distinguishable aspects. The *first* of these relates to the *Instrumentality* used by the Bible in producing the "new creature;" the *second* belongs to the *experience* of the same as realized in our nature itself. As to the former of these, we hope the preceding section has evidenced how truly Christ may be adored as the "ALL" of Revelation instrumentally viewed; and it is therefore with reference to the latter we shall now hope to shew you, that Christ is equally our Divine "ALL" when we come to analyze the elements which compose the new creation, in its powers, principles, and prerogatives.

For this purpose, we proceed to illustrate how, under the following distinct regards, the Redeemer is what we have described him. Christ then is, according to our conception as derived from Scripture,

1. THE HEAD OF OUR ELECTION.

2. THE PRINCIPLE OF OUR JUSTIFICATION.

## 3. THE SOURCE OF OUR SANCTIFICATION.

## 4. THE MODEL OF OUR GLORIFICATION.

Of each of these we proceed to treat in their stated order.

1. Christ is the **HEAD OF OUR ELECTION**. To avoid a tedious discussion, we shall direct you to one passage in which this fundamental principle of the Church's being is expressly stated. "According as He hath **CHOSEN US IN HIM**." (Ephes. i. 4.) That the words "*in Him*," do refer unto Christ Personal is certain: both from the language which precedes and follows this. "Blessed be the God, &c. . . . who hath blessed us with all spiritual blessings in heavenly places **IN CHRIST**." . . . "Having predestinated us unto the adoption of children by **JESUS CHRIST**," &c. The reference to Christ is thus certain: and now let us proceed in our inquiry as to His Headship in the Church's *election in Him* from everlasting.

There are then two kinds of Election spoken of in the Bible, but before we discuss them we are bound to inquire what we mean by Election, and to *which Person* in the Godhead this mysterious act appertains. By election we understand an immutable and eternal, a free, sovereign, all-wise, and all-holy **ACT OF DIVINE WILL**; and touching both Christ and His Church, we refer this act of choice to the *Father*, or First Person in the Trinity.



Thus Christ Personal is GOD'S ELECT (Isa. xlii. 1); and Christ mystical (or the Church) is GOD'S ELECT IN HIM. But still the question remains, *in what sense* is Christ the Head of Election, or what does the apostle mean by asserting that God "hath chosen us IN HIM?" If we answer the question by a form of negation we would say, Christ did not merit our election, nor His own: not ours, because if so, He not only by His incarnation introduced a *new mercy* in the flesh of man, but also a *novelty in the will of God*: a doctrine which cannot be maintained for an instant without maiming our conception of the Divine Nature's immutability and perfection. On the contrary, it is expressly said, Christ came to do not *his own will, but the Father's*. And if this be granted, it follows as an inevitable consequence, He did not merit *our* election, neither as to the substance of God's paternal act, nor as regards the persons included in the Church. "Christ," saith a famous divine,\* "*Christ being chosen as well as the Church, could not be the cause of her election, and BOTH being elected by one simple and entire act of predestination, the one could not be the cause of the predestination of the other.* But, positively, although Christ did not merit (as the Mediator) either the election of His own Humanity, nor the election of His Body the Church—He DID by HIS INCARNATION AND

\* Goodwin.

DEATH MERIT ALL THE PRESENT GRACE AND FUTURE GLORY WHICH ACCRUE UNTO THE CHURCH FROM BEING EVERLASTINGLY 'CHOSEN IN HIM.'" Well therefore may we say He is the "ALL" of our Election, even its Head and representative Image. Nor is this merely a bare abstraction, but a fruitful verity capable of being applied to the entire course of a believer's history here on earth. It cuts off all theories of our being elected upon a *faith and holiness foreseen*: a doctrine which is not only absurd in its very essence, but one moreover which militates against the free sovereignty of elective grace, and to some extent actually places the Divine will in subserviency to the human! The one grand design of Revelation is obviously to exalt the perfections of the Creator, and to abase the pride of the creature; but does not the ascription of the Church's election unto her foreseen holiness rather tend to the contrary? Among other benefits which flow out of our thus viewing election in Christ as its HEAD and "ALL," we find that Christ did, as the predestined Mediator, PERSONATE THE CHURCH even before the Church actually existed. Another glorious benefit derived from this doctrine, we will state in the words of Thomas Goodwin, and then pass on to a subject somewhat less abstruse. "By *our election in Christ* our salvation had a sure foundation given it; not only in

God's eternal Purpose in love, but because his first choice of us was a *founding* us upon Christ, and a setting us into Him. So that now we are to run the same future and to have the same lot with Christ Himself for ever; *our* persons being made mystically one with His, and *He* a common Person unto us in election, as Adam was in creation." . . . . "God viewing us thus represented in Christ, and thus related unto Him and He unto us; God and Christ henceforth delight in us together and have a complacency in us beforehand between themselves, as in Proverbs viii. 30, 31."

2. Christ is the PRINCIPLE OF OUR JUSTIFICATION. "How then can man be justified with God?" (Job xxv. 34.) Exclude revelation, and our human eternity becomes an echo and answers "*How?*" The justification of a guilty creature before the bar of the Divine tribunal by a righteousness *imputed*, and not by a rectitude *imparted*,—is altogether a forensic mystery of grace which man's antichristian tendencies at once reject. It is a secret of pardoning love, which the assuring work of the Holy Ghost can alone savingly commend unto our acceptance: the orient light of innocent reason could not have understood this evangelic justification, because it appertains unto an economy which could not *before the fall* have been brought into operation. But if reason before the apostasy

of man was incompetent to have discovered this mystery, still more unable is it now, under the distorting effects of pride and passion. Nor is there any principle which the moral law authenticates, or any conclusion which natural conscience can adopt, out of which any plan of justification can be derived,—except that which is *personal and inherent*. Hence that Christ should be the “All” of our justifying righteousness, is at once the great Mercy and Mystery of the Gospel. Absolute pardon, or an absolute punishment, *can* be understood by man apart from grace : but to be accounted righteous before God, and to have a title to His everlasting favour by *faith in the imputed righteousness of the God-man*,—this we repeat is a matter which is altogether lifted above the sphere in which reason, conscience, or law can act.

That however Christ is verily and indeed the principle of our relative righteousness—scriptural evidence by the page can be adduced. Indeed the entire scheme of Gospel mercy radiates from, and revolves round, this supernatural fact, “a man is JUSTIFIED BY FAITH WITHOUT THE WORKS OF THE LAW.” (Rom. iii. 28.) The Redeemer is the “Lord OUR Righteousness.” But what can exclude our human righteousness from *any concurrence, or co-operation whatever in the forensic act of a sinner’s justification with the merits of Christ*,—more than these decisive words of St. Paul ; “I have

counted *all things* but loss, and judge them to be dung, that I may win Christ, and be found *in Him*, NOT having my OWN RIGHTEOUSNESS, which is of the Law, but THAT which is THROUGH THE FAITH OF CHRIST, the RIGHTEOUSNESS which is OF GOD by FAITH?" (Phil. iii. 9.) Wherefore notwithstanding the repulsion of our carnal intellect, the jealousies of a legal conscience, and above all the mocking pride of a miserable so-called "philosophy," as Christians who take the Bible for a rule of faith,—we are bound to believe a man is "JUSTIFIED FREELY by His grace, THROUGH the redemption that is in Christ Jesus." (Rom. iii. 24.) Moreover as members of the Anglican Church, we are unfaithful to the doctrines of our own Catholic mother, if we do not hold with affectionate allegiance of heart the glorious tenet of justification by faith. For thus speaks, in no muffled style, and with no technical confusion of terms, the Eleventh Article of the Church of England: "*We are accounted righteous before God ONLY FOR THE MERIT of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.*" Of course this doctrine is right in the teeth of the Popish tenet which, for purposes of sacerdotal tyranny, artfully blends and confuses

an imputed righteousness terminating on the *state* of man without, with a righteousness operating on the *nature* of man within. And yet, strange to say, even the great champion of Romish infallibility himself—BELLARMINE, by a blessed inconsistency hath contrived to stumble into the very bosom of abhorred Protestantism! As a proof, we find him saying in his fifth book concerning “JUSTIFICATION,” at the seventh chapter, and third proposition, “Propter incertitudinem propriæ justitiæ, et periculum inanis gloriæ, tutissimum est fiduciam totam in solâ misericordiâ Dei, et benignitate reponere!” “By reason of the uncertainty of our OWN RIGHTEOUSNESS, and the danger of vain glory, it is by far the safest plan to *repose our WHOLE TRUST in the mercy and grace of God ALONE.*” Nor does this oracle of Romanism pause here, but after he has quoted from Dan. ix. 18, and from Luke xvii. 10, and confirmed these passages with sundry patristic references, he shuts up the entire argument with a dilemma which our noble Reformers might have admired. “*Either a man hath true merits, or he hath not. If he hath not, he is perniciously deceived, and seduceth himself, trusting in false merits; If he hath them, he loseth nothing while he looks not to them, but trusts in God alone.*” But as human nature hath by the fall become essentially a Popish thing, we find Romish legalism and carnal reason in frequent alliance, when they scoff and sneer at

the bare mention of a righteousness which is by imputation and not by inherency. Let us then offer you two precious extracts, which suggest much that is profound and practical in reply to this hostile treatment of a justifying faith. The first is from BRADSHAW, as translated by Flavel. "When we say the righteousness of Christ is made ours by IMPUTATION, we mean, not according to its *universal value*, but according to our *particular necessity*; not to make others righteous, but us so; not that we have the formal intrinsical righteousness of Christ in us, as it is in Him, but a relative righteousness, which makes us righteous, even as He is righteous; not as to the *quantity* but as to the *truth* of it; nor is it imputed unto us as though Christ designed to make *us* the *causes* of salvation to others, but the subjects of salvation ourselves." \* Still more forcible are the words of our venerated Hooker who, in his "DISCOURSE OF JUSTIFICATION," thus delivers the doctrine which is the central keystone in the arch of the glorious Reformation. "The righteousness wherein we must be

\* "Non formali intrinsicâ justitiâ, sed relativa; non quoad quantitatem sed veritatem; fit enim finita applicatio infinitæ justitiæ; si aliter, acque justi essemus ut Christus, at non. Justitiæ Christi fit nostra, non quoad universalem valorem, sed particularem necessitatem et imputatur nobis, non ut causis salvationis, sed ut subjectis salvandis." (*Bradshaw de Justificatione.*)

found, if we will be JUSTIFIED, is *not our own*; therefore, we *cannot be justified by an inherent quality*. Christ hath merited righteousness for as many as are found in Him. In Him God findeth us if we be faithful, for by faith we *are incorporated into Christ*. Then, *although in ourselves we be altogether sinful and unrighteous*, yet even the man that is impious, full of sin, him *being found in Christ through faith*, and having his sin remitted through repentance; him God beholdeth with a gracious eye, *putteth away his sin by not imputing it*, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as PERFECTLY RIGHTEOUS, AS IF HE HAD FULFILLED ALL THAT WAS COMMANDED HIM IN THE LAW; shall I say more perfectly righteous than if Himself had fulfilled the whole law? I must take heed what I say, but the apostle saith, ‘God made Him to be sin for us, who knew no sin, that we might be made THE RIGHTEOUSNESS OF GOD IN HIM.’ Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury whatsoever, *it is our comfort and our wisdom*; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the Son of man, and that MEN ARE MADE THE RIGHTEOUSNESS OF GOD.” (Disc. pp. 502, 503.)

3. Christ is THE SOURCE OF OUR SANCTIFICA-



TION. In the Tri-Personal Unity of the Godhead, the Father is revealed unto us as our Electer, the Son as our Redeemer, and the Spirit as our Sanctifier; their attributes, as Divine Persons, are co-equal; and their offices, as a covenanting Trinity, are also concurrent. When therefore we adore our blessed Lord as the "ALL" of our sanctification, we mean that He is its MERITORIOUS SOURCE, inasmuch as He by His blood-shedding hath obtained the Spirit, who is its EFFICIENT SPRING. He who is justified *by* faith therefore in the Son is at the same time sanctified *in* faith, through the Spirit. But man being a PASSIVE RECIPIENT only of a righteousness which cometh upon his state in the one case, but an ACTIVE AGENT in the righteousness which is wrought into his nature in the other,—there is a difference of *degree* between our justification and sanctification answerable to this distinction. Justification is absolutely and universally a perfect grace; incapable, from its infinite essence, of either addition or diminution. But sanctification is (from the mystery of its association with the finite and imperfect activities of our human mind and will) an imperfect grace so far as man is concerned, and capable of perpetual advancement. But this distinct view of Christ as the Principle of our justification and the source of our sanctification, interferes not with the doctrine of His being our "ALL," in either case, according to our definitions

above. We are justified by faith *in* Him, and we are sanctified by an unction *from* Him. In regard to *our guilt*, we have no righteousness but His, whereby we can be “accounted righteous before God;” so in respect to the *pollution in ourselves*, we have no deliverance but from the Spirit of holiness which proceeds from Christ. In justification He **IMPUTES** His merit, and in sanctification He **IMPARTS** His nature. Consider Christ in the first, and He is our **VICARIOUS SURETY**; contemplate Him in the second, and He is our **VITAL HEAD**; for, saith the apostle, “He who is joined unto the Lord, is *one spirit*.” (1 Cor. vi. 17.) Consequently, Christ is the procuring “**ALL**,” or meritorious source from whence the sanctity of His sacramental Body, the Church, proceeds.

4. Christ is **THE MODEL OF OUR GLORIFICATION**. “We shall be **LIKE HIM**,” are the express words of the mild and much-loving St. John, when he unveils to the eye of an elevated faith the glories of man’s redeemed eternity. In accordance with this St. Paul speaks of Christ’s human body in heaven as the **REPRESENTATIVE MODEL**, after whose ethereal brightness and perfection the altered bodies of raised believers are to be conformed, and configured, “Who shall change our *rile body*, that it may be **FASHIONED LIKE** unto His **GLORIOUS BODY**, according to the working whereby He is able to subdue all things unto Himself.”

This identity in *nature* (though, of course distinguished by an inequality of *degree*), as to the glorification of the Church in heaven with the Redeemer's glory,—is grounded on that ineffable ONENESS which Scripture everywhere asserts to exist between Christ as the redeeming Head, and the Church as His redeemed Body. Sometimes the image of this oneness is illustrated by conjunctions in nature, or by unions in art, and above all by the moral unities of the feelings and affections, such as exist between a parent and a child, and between a husband and his bride. Still whatever form of illustration the merciful Spirit of the Lord condescends to adopt, He uniformly conveys this blessed truth—that even as Christ is our *justification* by merit imputed, our *sanctification* by grace imparted, so will He be our *glorification* by His being *united to His Church* in bonds of sympathetic glory for ever. “Beloved,” saith he, whom Jesus loved, “*now* are we the sons of God, and it doth not yet appear what we shall be, but we know that when HE shall appear, *we shall be LIKE HIM, for we shall see Him as HE IS.*” But let us learn from 1 Cor. xv., what may be comprehended under the mysterious fulness of that brief intimation, “*like Him!*” “THE SECOND MAN is the Lord from heaven; . . . as we have borne the image of the earthy, we shall also *bear the IMAGE OF THE HEAVENLY.* . . . *This* corruptible must put

on incorruption, and *this* mortal must put on immortality !”

And here we will terminate the SECOND PART of our subject, in which we have endeavoured to discover the deep mind of the Spirit touching our Lord Jesus Christ being the “ALL” of the believer,

1. As to God in His CREATIVE ENERGY.

2. As to God in His PROVIDENTIAL GOVERNMENT.

3. As to God in His NEW CREATION OF SOULS.

Thankful shall we be unto our God both in time and in eternity, if these imperfect aspects of the infinite preciousness, power, and fulness which are in the Redeemer,—tend through his grace to endear Him more and more to the homage of grateful hearts, and the adoration of believing souls. From the result of this blended contemplation, we arrive at the magnificent theology which a great apostle embodies in the following verse : “ Of HIM are ye IN CHRIST JESUS, who of God is made unto us, WISDOM and RIGHTEOUSNESS and SANCTIFICATION and REDEMPTION.” (1 Cor. i. 30.) Moreover from this description we gather two practical enforcements wherewith to close the section.

1. HOW SUBLIME IS THE WEALTH OF THE BELIEVER ! For what opulence can rival his unto whom, by the instrumental hand of his faith and through the Spirit, those “ unsearchable riches ” of

the Redeemer are thus "made" over? Christ becomes his OWN by a propriety which neither angel, man, nor devil can dispute; for Christ is "made OF GOD" unto him "righteousness, wisdom, sanctification, and redemption." Compared with Divine possessions like these, if man could tax the universe for an income and exhaust the treasury of worlds for his portion, his gain would be a splendid nothing. Still less will he whose heart is opened by grace to the inspirations of eternity, think of comparing crowns and sceptres, and all which pride, ambition or pleasure can offer, with such unutterable an income as this, which "of God" is thus freely given "unto" him. "Blessed be God who hath blessed ME with *all spiritual blessings* in Christ Jesus!" Here is the utmost which Divinity can bestow, and surely it is as much as humanity can require.

2. HOW MISERABLE IS THE POVERTY OF THE UNBELIEVER! Observe the secret intimations which are included in the fact that CHRIST is our "wisdom, righteousness," &c., &c. And what else can they be but such as imply the *ignorance, guilt, pollution, and misery* of universal man? If the state of his being were indeed a wise, just, holy and happy one, then would it be untrue that Christ is our "wisdom, righteousness, sanctification, and redemption." Hence it follows that no infatuation can rival his, who rejects with dreadful obstinacy *the adorable*

*Saviour who is the INFINITE COUNTERPART* of all his needs both now and ever. To be Christless therefore is to remain hopeless ; and thus to achieve a form of moral suicide which even the Evil One himself hath not committed. On man and on man alone rests the awful crime of counting the atonement of a crucified God as of no value, and of imprecating upon conscience throughout its tormented eternity the curse of that cry,—“ HIS BLOOD be on us !”

## PART III.

### A SPIRITUAL ECONOMY ILLUSTRATED.

#### SECTION FIRST.

##### ON CHRIST "IN ALL" THE GIFTS OF HIS CHURCH.

IN respect to the precise moral condition of human nature there are extremes of statement in Scripture which, at the first glance, appear to amount unto something that approaches a paradox, or an inconsistency. And yet when rightly viewed and reverently expanded in faith and prayer, all this seeming paradox will be found to exist in our fallen being, and all this apparent inconsistency to originate from our own contradictory principles. For instance, there are electric passages in the Bible which are enough to thrill the most adamant heart into penitence and tears. As a specimen of what we intend, let the following descriptions of a naked human heart *as it is* in the eye of God, be taken. "The heart

is deceitful ABOVE ALL THINGS, and DESPERATELY WICKED!" (Jer. vii.) "The carnal mind is ENMITY AGAINST GOD!" (Rom.) The former of these descriptions shows our nature to be horribly corrupt; and the latter declares it to be infernally godless. And now we ask, what more crushing truth can we imagine to bear down on our consciousness than this,—Man is (1) A MIRACLE OF DECEPTION (i. e., "deceitful *above all things*"); and (2) A MONSTER OF CORRUPTION (i. e., one entire "*enmity against God*")? But then contrast with these astounding portraitures of our nature another class of passages such as these, "Be ye PERFECT even as your Father in heaven is perfect." (Matt.) Here we have the Almighty set before us as our Model! "Let THIS MIND be in YOU, which was IN CHRIST JESUS." Here we have Incarnate Divinity exhibited also for our Exemplar in humility! How then shall we reconcile these arresting contrasts? How shall we harmonize two doctrines, the one of which appears to prostrate man down to the lowest point of all conceivable abasement, while the other seems to elevate him up to the image of God and His uncreated glory? Our answer is plain and concise. Interpret man as he is *out of Christ*, and next unto the Archfiend, he is the most polluted outcast in the universe;—a living nuisance who merits to be swept away from the sight of his offended Maker,



because his very pulse throbs treason, and his every breath involves the atheism of sin. But on the other hand, view the same being as *renewed in the image of Christ*, and not the most seraphic master-piece of finite Intelligence is so truly glorious as he! For though the angels may glow with consummate beauty, and chant with celestial ecstasy before The Throne, not one of them can say, "I have an INFINITE SYMPATHY in heaven, because I am redeemed by an INFINITE SAVIOUR there." And thus we arrive by a natural progress of remark and principle at the THIRD DIVISION of our theme, where we shall find the height of human excellency both now and hereafter, to be stated or implied in the sublime fact,—that "Christ is all and IN ALL" both for their regeneration and for their glory. In other words, even as SELF "IN ALL" is the ultimatum or lowest point of human degradation, so "CHRIST IN ALL" is the climax or loftiest reach of human elevation.

Let us then commence in order a series of illustrative proofs of THE MYSTERIOUS ECONOMY OF GRACE, intimated by these significant words—"Christ" is not simply an "ALL," but He is moreover, "IN ALL." Our first view shall be that which heads this section; namely, we propose to contemplate the blessed Jesus as being

(1.) IN ALL THE GIFTS OF HIS CHURCH.

We must however just glance at the application

of the "*In All*" to the *context*, and instead of our own explication, let us quote the comment of Davenant's rare work, and the paraphrase of Macknight. The former thus explains the words. "What the JEWS hoped for from the privilege of their nation and the sign of the covenant, the GREEKS from their philosophy, PRINCES and GREAT MEN from their dignity; all these things, and others far more excellent, the man that is born again enjoys IN CHRIST. On the other hand, whatever blemish there may be thought in being sprung from Gentile or Barbarian, as being both in uncircumcision, or in any low condition or mean station." . . . . "For CHRIST (regenerating them and uniting Himself with the renewed) 'IS ALL' that which is necessary to salvation; 'IN ALL,' namely, in all the faithful who are thus sanctified and united to Christ." In connexion with this, the following expository view of Macknight is worth reading. "In the new creation there is no respect paid to any man *because he is a Greek learned in the sciences*; or a *Jew* honoured with a place *in the visible Church of God*; or *circumcised*, and possessed of the *outward privileges of the people of God*; or *uncircumcised*, and *destitute* of them; or a *Barbarian* without civilization; or a *Scythian* the most barbarous of all barbarians; or a *slave* subjected to the will of his master; or a *freeman* who has his actions in his own power; but the

NATURE OF CHRIST is communicated unto ALL WHO BELIEVE without distinction, and in ALL places of the world." Having thus cleared our way, we resume our proposed illustration of Christ as being "IN ALL THE GIFTS OF HIS CHURCH."

"It pleased the Father that in HIM should ALL FULLNESS dwell." (Col. i. 19.) But that this "fulness" was not *so* to dwell in Christ Personal as not to overflow into His mystical Body, is apparent from what St. John saith, "Of HIS FULLNESS have all we received, and *grace for grace*." (John i. 16.) Again we read, "IN WHOM are hid all the treasures of wisdom and knowledge." (Col. ii. 3.) But in like manner we also infer that these "treasures" are not *so* "hid," as to be uncommunicated unto the Church both in gifts and graces; and we ground our inference upon two passages, which bear with beautiful propriety on this last quotation. Paul declares, "Unto me, who am less than the least of all saints, is this grace given, that I should PREACH among the Gentiles THE UNSFARCHABLE RICHES OF CHRIST." (Eph. iii. 8.) But still more to our purpose are his words in the first chapter of his Epistle to the Colossians; "To HIS SAINTS, to WHOM God would MAKE KNOWN what is THE RICHES of the glory of this mystery among the Gentiles, which is CHRIST IN YOU, the hope of glory." (Col. i. 26, 27.) These quotations are quite sufficient to prove that there is such a vital

and essential connexion between Christ and His Church,—that whatsoever be the gifts and graces which pertain unto members of the one, they are to be traced unto that Mediatorial fountain of ALL gifts and graces, which spring up with a gush of eternal fulness from the Merits of the other.

But what are we to understand by gifts? By gifts as distinguished from “graces,” we mean ECCLESIASTICAL ENDOWMENTS, which belong to the edification of the Church in her Catholic Body; while by graces we intend those SPIRITUAL EXCELLENCES which are realized by the members of the Church in particular. Not that both gifts and graces are not frequently combined, and may co-operate; but for the sake of avoiding confusion we venture thus to distinguish them. It is then unto the prior form of the Spirit’s manifestation, namely His Ecclesiastical Endowments,—we allude in this chapter when we assert Christ to be “in All Gifts.” Perhaps the words of that logical divine, Bishop Sanderson, may here be quoted with effect. In his noble sermon on 1 Cor. xii. 7, he observes thus on the distinction to which we have alluded. “We are not yet further to know that the gifts and graces wrought in us by the Holy Spirit of God, are of two sorts. The Scriptures sometimes distinguish them by the different terms of ‘*χαρις*,’ and ‘*χαρισματα*,’ although these words are again used indifferently and promiscuously, either for the

other." . . . " Those former are the graces of sanctification, whereby the person that hath them is *enabled to do acceptable service to God in the duties of his general calling*. These latter are the graces of edification, whereby the person that hath them is enabled to do *profitable service to the Church of God in the duties of his particular calling*. Those are given both *to us* and *for us*, that is chiefly for our own good; these to us in deed, but for *others*, that is chiefly for the good of our brethren. *Those* are given us for the saving of our souls; these for the winning of other men's souls. Those proceed from the special love of God to the person, and may therefore be called personal or special. These proceed from the general love of God to His Church (or yet more general to human societies), and may therefore rather be called ecclesiastical or general gifts." \*

So much for what we comprehend by gifts. And now that Christ has been *in them all* by His power, presence, and grace, as their INSPIRING SOURCE and DIRECTIVE LORD,—cannot be questioned by those, who hold that since the fall He has been the Great Medium of communication between the Father and our fallen creation. The First Person is represented in Scripture as receding back into His absolute glory from *immediate*

\* "Sanderson's Sermons," 8vo. Edition, London, 1841, volume i., p. 170, 171.

contact with sinners, and henceforth holding all intercourse with mankind in the triple kingdom of Nature, Providence, and the Church,—by the Second Person as *Mediator*. Hence the Church has been identically one in every age, from its patriarchal economy down to its evangelic form now. Let us therefore assume it for granted that all the gifts of the Church have ever flowed from Christ as their meritorious Fountain-head, and we shall perceive certain results to follow which deserve our serious regard.

1. By this doctrine, CHRIST IS SUPREMELY GLO-RIFIED. These gifts, from the times of Moses down to our own ecclesiastical era, have been amazing in number, manifold in nature, and wonderful in effect; but all of them have derived their original from the opulence of superhuman resources enclosed in Christ. Let us look at these “gifts” a little more in detail. There have been *miracles in the kingdom of nature*; but whether they shut heaven, or opened earth, changed the elements, arrested the seasons, or in the dead and living bodies of men produced effects beyond finite causes to explain—Christ was “IN ALL,” as their actuating Source. There have been *Predictions* uttered, which in the compass of their grasp have spanned thousands of years, and which have foreshadowed the futurities of man’s history and experience, conduct and character, with a minuteness

most astonishing; but “*in all*” these Christ was the Lord of Inspiration, who thus made the minds of men prophetic instruments of His will. In like manner might we allude to the gifts of poetry and oratory, healing and tongues, political science and patriotic zeal, and unto whatsoever of intellectual might majesty and pre-eminence which men have displayed in the Church, or for the Church, both before and since the Incarnation,—and then say that from the Redeemer as Regal HEAD over “all things” the whole have sprung. And here again let us recall the words of Sanderson, who in vindicating the claims of the Spirit to be considered as the Divine Source of all our gifts, graces and excellences, thus discourses. “Nature itself in the last resolution is of grace, for God gave thee that. But the truth is, the difference that is in men, in regard of these gifts and abilities, ariseth neither from the power of nature, nor from the merit of labour, otherwise than as God is pleased to use these *as second causes under him*, but it cometh merely from the good-will and pleasure of that free Spirit, which bloweth how, and where, and when he listeth. . . . . Nature is a necessary agent, and if not either hindered by some inferior impediment, or overruled by some higher power, worketh alway alike and produceth the same effects in all individuals of the same kind, and how is it possible she should

make a difference that knoweth none?" (Vol. i., page 178.)

2. This reference of All Gifts unto Christ, relates in an important way to the MORAL CONSISTENCY OF THE DIVINE GOVERNMENT. We are prone to contemplate the Perfections of Deity through the strained mirror of our own egotism and pride, and thus to reason and think as if the good of the creature were almost *essential* to the glory of the Creator! We forget the completeness of Jehovah in Himself; above all are we inclined to be unmindful that after the entrance of sin into our system,—God and the world were in a new relation to each other. We must learn then to receive this truth into the centre of our convinced minds,—*God loves his own attributes more than our interests*, and so shall be prepared to appreciate with profounder gratitude every manifestation of His reconciled Countenance unto our deicidal world. Wherefore when we read of the gifts which our heavenly Father hath from time to time bestowed upon the Church,—let us beware we do not separate them from the principle of atonement, and the prevailing intercession of Jesus Christ. God never did, can, or will bestow on man as a rebel to His law, — any one gift of mind or grace of heart whatsoever, but through and in a MEDIATOR. Consequently, if we simply admire the miracles prophecies and inspirations



and affluent endowments of the Church, without any doctrinal reference unto the sacrificial merit of Christ, who by His Spirit has been “IN ALL,”—we make the Almighty an Infinite Inconsistency. For if a solitary fragment of mercy hath been granted to the Church or the world, except through the Redeemer’s atoning work, then was Gethsemane superfluous and Calvary unrequired. Moral government is a matter of *principle* and not of *quantity*: more or less, little or great, do not touch the essence of what is either absolutely *right* or absolutely *wrong*. Besides, we have in the Decalogue a revelation of the Almighty’s self-respect when he saith, “The Lord thy God is a JEALOUS God.” To deny therefore that our crucified “ALL” has ever been “IN ALL” the gifts which God hath bestowed upon us, both as their meritorious Cause and actuating Principle,—is to give the Decalogue itself the lie, and instead of a God who is “*jealous*,” to present us with one who is inconsistent. Most heartily then will those who love to see their Redeemer magnified, subscribe their amen to the creed of Lord Bacon. “God is so holy, pure, and jealous . . . so that neither angel, man, nor world could stand or can stand one moment in his eyes without beholding the same *in the face of a mediator*; and therefore that before him with whom all things were present, the Lamb of God was slain before all worlds.” . . . “Out of his eternal

and infinite goodness and love, purposing to become a creator and to communicate to his creatures, he ordained in his eternal counsel that one Person of the Godhead should be united to one nature and to one particular of his creatures ; that so in the *Person of the Mediator* the true ladder might be fixed whereby *God might descend to his creatures and his creatures ascend unto God : so that God by the reconciliation of the Mediator, turning his countenance towards his creatures, though not in equal light and degree, made way unto the dispensations of his most holy will :*

. . . all with respect to **THE MEDIATOR**, which is the **GREAT MYSTERY AND PERFECT CENTRE** of all God's ways with his creatures, and unto which *all his other works do but serve and refer.*" \*

(3.) If our Lord Christ be acknowledged as "in All" gifts, in all time, places, Persons and things—**THE UNIVERSAL DESTITUTION OF OUR APOSTATE NATURE IS THEREBY ILLUSTRATED.** Holiness is wealth and wisdom ; but sin is beggary and folly ; and as all men since the fall have, without exception, been conceived in sin and begotten in corruption,—not one has ever been able by culture, education, or energy of innate disposition, to rise out of the state of destitution wherein sin hath cast us. Whatsoever therefore of intellectual greatness, moral power, or spiritual virtue, our human nature hath exhibited since Adam fell, has been a *free gift from God*

\* See Lord Bacon's "*Confession of Faith.*"

*through Christ*, and not the result of efforts through ourselves. Indeed the very word "gift" implies all this and more which might be said. "EVERY good GIFT and every perfect gift is from above." (James i. 17.) Let us remember this, when we look back with retrospective wonder or delight on the miraculous gifts and victorious graces which often adorned the patriarchs, prophets, martyrs, and saints of old. "By NATURE they were children of wrath," and impotent unto "all good works," even as ourselves. Every one of them in principle might have said, "not I but the GRACE OF GOD which is in me." Nor is the recollection of man's universal corruption and incompetency to all spiritual good since the fall, a fruitless dogma or cold idea from which no productive consequences can be derived. For let it once be imagined that man by the alone medium of himself, or by the instrumentality of others, can rise up to the level of what is high holy and honourable *before God*,—and the entire economy of saving mercy and assisting grace through a mediating Christ is overthrown. In that case instead of our Lord being adored as the "ALL" of merit and power in the gifts of the Church and the world,—He would be little more than one among other concurring influences, which have helped to modify our nature and mould the character of mankind.

(4.) Lastly, CERTAIN FORMS OF HUMAN EXPERI-

ENCE MAY BE CORRECTED AND CHASTENED BY THIS VIEW OF CHRIST AS IN "ALL" OUR GIFTS. For instance, there is a royal freedom or variety evinced by the Spirit of Christ in the dispensation of His gifts. This was the fact in the ancient Church, and we behold a like economy of arbitrary grace in the apostolical Church to which St. Paul thus alludes. "Now there are *diversities of gifts*, but the same Spirit. And there are *differences of administrations*, but the same Lord. And there are *diversities of operations*, but it is the same God which worketh all in all." . . . "All these worketh that one and the self-same Spirit DIVIDING TO EVERY MAN SEVERALLY AS HE WILL." (1 Cor. xii. 4—11.) What then are those forms of human experience which developed themselves in the day of the Corinthian Church? PRIDE and ENVY; that is, a tendency on the part of those unto whom great gifts were dispensed to be elated into presumption; and also an inclination on the side of those on whom minor gifts were bestowed, to be depressed into envy. Both these were states of sin, and to each we find St. Paul applied an appropriate corrective when he declares, "The body is not one member, but many. But now hath God set the members every one of them in the body *as it hath pleased Him*." True, we modern Christians are not under a miraculous dispensation of gifts; and so far as we can interpret the mind of Scrip-

ture, the “working of miracles,” “prophecy,” “discerning of spirits,” divers “kinds of tongues,” &c., &c., will not return into the Church until the personal advent of Christ to His visible kingdom here on earth. But although our gifts be not miraculous, they are various ; and thus is there ample room for the PRIDE and ENVY of our corrupt natures to unfold themselves. Accordingly, it will not be denied that such evil manifestations have disgraced our Church and still to a great extent disfigure her beauty and dishonour her apostolic mien. He who possesseth the gifts of oratory, wisdom, and logic to a large extent, is tempted to overvalue himself on these distinctions, and to look down upon his inferior brethren with somewhat of contempt and disregard. On the other hand, those unto whom the free Spirit hath denied these high gifts, are apt to look with a grudging eye and a grieved heart upon the privileges of their more distinguished brethren. But if it were remembered that these distinctions IN THEMSELVES are neither saving nor essential ; that they are *gifts*, and thus imply no merit or ability on the part of their possessors ; and lastly, that if Christ be “IN ALL,” to repine at this administration is to question His wisdom in thus dividing them ; if we say all this were remembered both pride and envy would soon be chastened and controlled. In truth we are convinced that the blessed habit of adoring Christ,

not only as He is in His own essential glories personal and official, but also as He is "IN ALL" ecclesiastical gifts and endowments,—would promote paternal love and affectionate humility to a vast extent. HE and HE alone is the best judge *where* and *when* and *how* to communicate out of His "unsearchable riches" unto the Church, or the world. But we on the contrary must needs be clouded in our perceptions in this high matter. Our horizon both sensibly and spiritually, is a limited one: yet Christ sees "the end from the beginning;" and thus when He bestows a gift upon any member of His Mystical Body, can equally foresee its exercise in time and its consequence in eternity. "May the God of all mercy" thus open "the eyes of our understanding" to discern both the hand and the heart of Jesus, in every gift which His Church enjoys. Then will those who "prophecy" despise not those upon whom the gift of "prophecy" is not bestowed; while *they* in their turn will not gaze with an invidious eye upon those above them in this respect. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi. 13): but Christ in our gifts, as in everything else, with grateful alacrity shall be adored as their ruling Presence, and empowering "*All in All.*"

## SECTION SECOND.

ON CHRIST "IN ALL" THE GRACES OF THE  
CHRISTIAN.

Christianity when estimated according to its vital fulness, freeness, and efficiency, is Christ imparted *to* man, in order that Christ may be formed *in* man; all short of this, is merely instrumental, and cannot be prudently valued except with a distinct reference to this precise end,—namely, the production of the Redeemer's **LIKE-NESS** in the humanity which He has redeemed. And this view of the subject throws the gleam of a general explanation over the doctrine which this section is designated to prove, and illustrate; and that doctrine associates itself in a most essential manner with our **THIRD** general division, or "The mysterious economy" which is intimated by the announcement, Christ is not only our "**ALL**," but He is likewise "**IN ALL**." Christ then we assert is so vitally essentially and perpetually their **ORIGINATOR**, their **PURCHASER**, and their **SUS-TAINER**, that if in idea you separate Him from spiritual junction with us, that instant the Church becomes an ecclesiastical corpse and nothing more! That instant faith dies, humility withers, hope departs, holiness is extinct, assurance ends, and all

the love, light and holiness which now transform the heart of a believer into a living paradise of graces, vanish at once into a blind and blank nonentity. In a word, because Christ is, Christianity is; because He by His Spirit joins us to Himself in heaven, we through faith are wedded to Him here on earth. Even as the sunbeams when they shine below, prove the sun to be in the firmament above; or as the products of a tree are evidences that its root is alive; or as the throbbing play of the pulse in our blood proves that the heart yet palpitates with life; so do each and all of the veritable graces which manifest the genuine believer, attest that Christ is indeed an **EFFICIENT HEAD OF THE CHURCH**, unchanged and unchangeable. The direct connexion therefore between a living Christian and a living Christ is not one of fancy and feeling, or peculiar to any privileged class of orthodox disciples,—but rather one of *inevitable necessity*. The air is not more essential to our breathing, light to our seeing, and sound to our hearing, than is Christ in His “unsearchable riches” to the Christian in his corresponding graces. To sum up all in a brief conclusion, as every copy implies an original, so every separate and individual miniature of Christ by grace below, involves the present existence of a sublime Archetype in glory above. Hence man can no more produce a *spiritual*



*grace*, than he can found a universe or\* form a world. Indeed according to the Bible it demands more omnipotence, in a moral sense, to create the latter, than it does in a physical sense, to cause the former; the difference between entity and nonentity being *less* than the distance between the life of nature and the life of grace. And if this aspect of the connexion between “*all*” graces and Christ as *IN them ALL*, be a just one, we may at once consider the point as above and beyond controversy; for to speak in the plainest mode it comes to this,—when that which is *merely human* can beget that which is *truly divine*, then will there be exhibited Christian graces in active life on earth which are no proofs of a living Christ in heaven; *but not till then!*

Bnt how shall we illustrate somewhat in analytic detail the proposition, Christ is “*IN ALL the graces of a Christian?*” Generally we presume it a gospel principle, canonized by the Word of God and authenticated by the creeds of the Church Catholic in every age,—that the **THREEFOLD FUNCTIONS** of the Redeemer constitute a corresponding Fountain of a **THREEFOLD SUPPLY** to the spiritual wants of our nature, which He has assumed into personal unity with His own. These functions are described according to popular theology as, *Prophe- tical, Sacerdotal, and Regal*; and how sublime an

argument do we possess for the divinity of the gospel, when the more we scrutinize the real necessities of sinful humanity, the more we discover these very offices to *correspond with supernatural nicety to the wants so discovered?* Indeed with such a symmetry of responsive adaptation to the mental moral and spiritual needs of our nature do the official graces of Christ *fit into* our necessities,—that all the secret harmonies and conjunctions which science developes in the natural world, are imperfect when compared with it. We have therefore but to demand, where and what are our wants and weaknesses, and then to bring them unto those appropriate springs of supply which flow out of the Saviour's mediatorial Offices,—and we shall at once perceive how true it is, Christ is IN ALL our graces, in the fullest and profoundest sense.

Now, touching these wants, Scripture, the Church, history, and universal experience blend their commingled testimonies into a melancholy concordance. All unite in attesting the following to be the fundamental condition of MAN'S NATURE, when regarded in its relations and responsibilities towards the Almighty.

1. THERE IS SENSUAL DARKNESS ON AND IN THE INTELLECTUAL POWERS.

2. THERE ARE DEPRAVITY AND PERVERSITY IN THE MORAL FACULTIES.

**3. THERE IS A BONDAGE OF EVIL WHEREBY THE ENTIRE MAN IS BOUND.**

We need not here enlarge on each of these three assertions touching our human condition, but refer those who wish to view it, in reference to the renovating power of the Gospel, unto another work, where at length they will find the subject discussed.\* Let it suffice to say that our redemptive "ALL" in His revealed OFFICES, brings that precise counterpart of sufficient grace which the above description proves we universally require.

**1. THROUGH CHRIST PROPHETICAL WE HAVE SPIRITUAL LIGHT BOTH ON AND IN THE MIND.**

**2. THROUGH CHRIST SACERDOTAL WE HAVE HOLY RECTITUDE IN THE HEART.**

**3. THROUGH CHRIST REGAL WE HAVE FINAL DELIVERANCE OF OUR WHOLE BEING FROM ALL EVIL WHATSOEVER.**

But if this comparison between our humanity as darkened, polluted, and enslaved when left to itself, and the same humanity as illuminated, sanctified, and enfranchised by Christ, is just, — who 'will dispute the assertion that Christ is not only "ALL," but also "*in all*" the graces of His people? Of course, the express APPLICATION of these "riches"

\* The allusion is to the author's work, "THE GOSPEL BEFORE THE AGE, or Christ with Nicodemus," an Exposition for the Times.

in Christ is here implied : for without this, whatever the Saviour may be in Himself, He is unto us merely an historical or intellectual wonder, with whom we have nothing to do. But on the subject of application, beautiful and wise are the words of him, who seems to have had the teaching unction of the Spirit in no common measure. “ There is a two-fold application of all redemption, one *Primary*, the other *Secondary*. The former act of God the *Father* applying it to Christ our Surety, and virtually to us in Him : the latter is the act of the *Holy Spirit*, personally and actually applying it to us in the work of conversion. The former has the relation and respect of an example, model, or pattern to this ; and this is produced and brought by the virtue of that : what was done upon the Person of Christ, was not only virtually done upon us, considered in Him as a common public representative person, in which sense we are said to die with Him, to be crucified with Him, to be buried with Him, but *it was also intended for a platform or idea of what is to be done by the Spirit actually upon our souls and bodies in one single person*. As He died for sin, so the Spirit applying His work to us in the work of *mortification* causes us to die to sin by the virtue of His death ; and as He was quickened by the Spirit and raised unto life, so the Spirit applying unto us the life of Christ, causeth us to live by spiritual *vivification*. Now this per-

sonal, secondary, and actual application of redemption to us by the Spirit in His sanctifying work," \* &c., &c.

It hath however pleased the Divine Spirit to give us a pregnant passage, which both in principle and consequence includes whatsoever volumes of illustration could unfold, touching the miraculous exactitude wherewith the spiritual riches of Christ are adapted to meet the spiritual poverty of man. "But of Him are ye in Christ Jesus, WHO OF GOD IS MADE UNTO US WISDOM, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION." There is quite as much *implied* in this verse, as there is *stated*. And to what less than to this does the implication amount,—that while man remains in a Christless position before God, he is a living mass of *ignorance, guilt, pollution, and misery*? Out of this low and loathsome condition nothing human can deliver him. Education modifies; example excites; counsels instruct; conscience restrains; providence alarms; and our own self-culture and individual energies embellish the exterior of fallen humanity; but not one of these agencies apart, nor all of them combined, can bring an alterative process of internal efficiency to bear on the dispositions and desires of man. Hence, apart from vital incorporation by faith into Jesus Christ, so far as meetness for heaven is understood, our nature *remains nature, and nothing else, for ever*.

\* Flavel's Work, vol. ii. p. 19.

But when Christ in His “unsearchable riches” of official grace is applied by the Holy Ghost unto man,—for ignorance behold wisdom ! for guilt behold righteousness ! for pollution, sanctification ! and for misery, redemption ! And observe, it is not abstract qualities of excellence which are “made of God” ours, but *Christ personally and spiritually*, even His adorable SELF, in “wisdom righteousness sanctification and redemption” becomes the believer’s everlasting possession. But in this transcendent possession whatever constitutes the glorious income of the Christian, may virtually be said to exist. In other words, all those bright graces, beauteous adornments, and hallowed charms that irradiate the entire character of a true disciple with their single or blended effects,—are associated with Him who is *thus* “made of God” unto man a blessed “All in All.” Christ therefore is “*in All*” the graces of Christian nature, character, and experience. *From* Him those graces are derived ; *by* Him are they unceasingly sustained ; and *to* Him are they refunded back in glowing returns of prayer that is never wearied, and praise that is never cold. Thus it is, that whenever we behold a solitary Christian grace however feeble and faint, whether it be in the light of an elevated mind, the love of a seraphic heart, or the sensitive delicacy of a conscience “made white through the blood of the Lamb,”—we have a positive and palpable attestation to the intercession

of a corresponding Christ above. For what is the “*all*” of Christianity but Christ *in that “all?”* And what are the loveliest graces of a believer, but gleams and glances which reflect from an earthly saint those infinite graces and perfect glories which shine with full concentration in the humanity of HIM, who is the MODEL of our human eternity to come? Wherefore every grace in the Church, could it become vocal, would cry with St. Paul—“Not I, but CHRIST liveth in ME; and the life which I now live in the flesh, I live by the faith of the Son of God.”

### SECTION THIRD.

#### ON CHRIST “IN ALL” THE ORDINANCES OF TRUE RELIGION.

In the religion of Jesus Christ there is a body of visible Forms and a soul of invisible Principles, which respond to the two-fold attributes which compose our human nature, even that of material flesh, and immaterial spirit. And in what does the perfection of practical devotion consist, but in maintaining an harmonious counterbalance between these parts of our religion, and these properties of our nature? When is the life of faith more fruitful, and the science of our worshipping souls more heavenly and complete,—than when it yields to our SENSES such a

proportion of outward rite as they require, and to our SOULS such an amount of inward doctrines as they need? The *entire man* is redeemed by Christ, and therefore the *entire man* must worship Christ. But how can the Saviour be adored by our human entirety, and a religion *commensurate* with our entirety be put into action? Consequently a liturgy exclusively spiritual, or a liturgy exclusively sensible, would be altogether *unsuited* to man in his earthly condition as an embodied soul. Were it all viewless spirit what would become of his sensible faculties? Were it all visible form, what would become of his spiritual faculties? But let him be provided with a religious apparatus responsively adapted to meet the distinct requirements of his compound nature, and the whole humanity is then supplied with a sacred nourishment suitable to its weaknesses and wants.

In theory, of course, few will deny these observations to be grounded on a correct interpretation of Christ's religion and man's need. But alas! in practice, how often have the Church and her children violated the harmony which the Redeemer hath established between his faith and our faculties.

In every age a dangerous bias of disturbing force hath dislocated the proportion which **HE** designed ever to be preserved between the body and soul of Christianity, and the body and soul of the Christian. Sometimes this bias has tended to a



religion exclusively *ad extra*, or one of embodied rites ; and again in another period the bias has inclined to a religion exclusively *ad intra*, or one of internal experiences. Thus, more or less, there has ever been (especially since the Reformation) a great contention where there ought to have been a glorious concord. One class of theologians have unwisely separated the means too far from the end in reference to salvation, and the result has been—*ritual formalism*. Again, another species of theologians have separated the end too far from the means, and the consequence has been—*spiritual fanaticism*. In either case this is indeed to be sorely lamented, as tending not more to dishonour the wondrous perfections of the Redeemer's economy, than to disturb the proportions of man's being. Would that the *VIA MEDIA*, along which apostles saints and martyrs walked in fraternal unity and loving concord, towards their common heaven, had been reverently kept ! This indeed is at once the primitive, sincere, and catholic way. This is a path which verges neither to the right hand nor to the left ; which tends not to one extreme or to another ; but leads man by a direct line straight towards his final home. “ What GOD hath JOINED together let not MAN put asunder.” (Matt. xix. 26.) Here is a due regard for the *use of means* as connected with an end ; and what “ GOD ” hath put asunder let “ not man ” “ join together ; ” here is

also a right esteem for the *end* as *distinct* from the means.

Extremes on this point, as in most others connected with our relative acts, are to be avoided. External forms, sacramental ceremonies, and symbolic observances can never be despised by a soundly spiritual mind. The decent pomp, the ordered rite, and all the expressive adjuncts of public worship, will ever assume a holy importance in the hearts of those who while they remember "God is a spirit," recollect man hath a body likewise. Convinced on the one hand that the *mere excitement* of the senses is not religion, they are equally assured on the other, that to *enlist them on the side of religion*, is both wise and necessary. No thinking person therefore who has really studied the constitutional requirements of human nature, will presume to ridicule those auxiliary influences of religious forms and rites, which the Divine Architect of that nature intended for the Church's visible edification, and uniting bond.

But when the exterior functions of religious worship are lauded to an extravagant height, and all the complex minutiae of a most fatiguing ritual are enforced upon worshippers as if the seeds of the soul's eternity were enclosed within them—or when that which is but an *instrumental means* is magnified into a *final aim*,—then it is that the instructive pharisaism of our fallen nature is

unwisely and unsafely flattered. Nothing, we venture with sacred confidence to assert, but the popish bigotry of a petty mind will dispute this opinion. When the *sensible* is allowed to *overwhelm* the spiritual in Christian worship, the Almighty seems to retire behind the thick veilings of rites, and sensual drapery of forms ; the fervour of a God-realizing devotion begins to evaporate, and the rational worshipping of a spiritual Jehovah is in danger of being transmuted into a kind of liturgical machine, who blindly worships “ *he knows not what.*”

But perhaps the true and only rectifier of our conceptions touching the principles and proportions of sacred worship, as offered by the whole man, is this sublime fact that,—CHRIST is “ *IN ALL.*” *the ordinances of true religion.* When we say this, our meaning is that He is in them one and all, as their SUPREME END AND OBJECT ; so that if ceremonial institutes and religious acts be followed and performed without a distinct reference unto the Redeemer as soul and substance of their significance and effect—they are ritual mockeries and nought beside. To render this more plain, let us in theory imagine Christ to be extracted OUT of our religious forms ; or let us suppose something else to be *substituted* in His holy place, and then,—what description shall we give of symbolic worship and liturgical rites ? For instance, let us consider SACRAMENTS, SERMONS, and PRAYERS, and if Christ be divorced from them,

what have we left but an emblematic skeleton, an intellectual homily, and a fruitless supplication? For what are Christian sacraments but signs and seals of our incorporation into CHRIST and His Church? What are Christian sermons but exhortations to bring us into the love and likeness of Christ? And what are Christian prayers but adorations to the Trinity, offered by the faithful that CHRIST may become theirs and they become CHRIST'S, for ever? Thus too with all the subordinate rites and subsidiary ceremonies of the Church,—CHRIST is at once both their alpha and omega, their first principle and their last end. Indeed even as the ritual of ancient Judaism would be a libel on the Divine wisdom, if Christ were not the predestined antetype, to Whose Person and Merits all its shadows referred,—so would the liturgy of modern evangelism be a satire on human necessity, if Christ were not realized there as ruling “IN” and OVER “ALL.”

But if a SUBSTITUTION of something else instead of our Lord Christ, as the terminal glory to which all ceremonial ordinances and institutes tend, be imagined,—we shall find in this case likewise our religion to be a hollow name and little more. Now that to a great extent, in practical effects such a substitution does take place, will scarcely be denied: and therefore it can never be “out of season” for the minister of Christ to impress on his own conscience, and on that of others whom he can influence,

that unless we are "looking unto Jesus" in the glass of the ordinances, we are really deceiving our souls. As believers, we are "predestinated to be conformed to the image of His Son;" and this Divine conformation of man unto Christ through the power of His Spirit, is the grand achievement which the instruments of grace are designed to complete. Unless then HE who is the light and life of our redeemed nature, be ever adored as the central inspiration of all rites, ceremonies, and sacraments,—we may be ritualists, but we are not Christians; we have an abstract creed, but not an embodied Christ; a doctrinal religion, but not a Personal God. Let us then warn you against the substitution of any of the following ends as the "*All in All*" of your religious experience, for a spiritual conjunction with HIM whose ye are, and whose name ye bear. (1.) The regalement of the senses by the bland attractions of music, sculpture, architecture, and painting. (2.) The excitement of the emotions, by the power and pathos of moving appeals and high-wrought arguments. (3.) The morbid gratification of an exacting mind, which loves to feed on doctrines, while the heart is famished for want of moral nutriment. (4.) A zeal for an articulated orthodoxy, which is content with terms that adorn the head, rather than truths which influence the life. (5.) A providential regard for the good opinion of the world and the

gracious esteem of friends, both of which would be endangered were we to neglect our Church and her observances. (6.) The indolent pleasure of yielding to a mere habit in coming to the Lord's house on Sundays. (7.) A legal desire to propitiate God by a regular discharge of religious duties, rather than by faith and repentance through Jesus Christ. (Lastly.) A pharisaic complacency in the ritual discharge of Sabbath duties, as if going to church and going to heaven were synonymous. Numerous others might of course be adduced, but assuredly *these* are among some of those false ends and deceitful lures which thousands pursue, and by which thousands are beguiled, in bringing their souls and bodies under the commingled power of Church doctrines and ordinances. Through the guidance of God's Holy Spirit, the only remedy for this suicidal fraud is, the prayerful acknowledgment of Christ as being "IN ALL" the institutes of religion, as their only pure and perfect END. Therefore both in public worship and in private adoration, let us ever keep this sublime object before our conscience,—namely, a *conformity* unto Christ by grace on earth, that we may hereafter have a *communion* with Christ in glory above. The means are *for* the end; let us not reverse the matter, and treat the means as though they *were* the end: moreover as God hath allied certain ends *with* corresponding means, let us not presume to reach the

one, while we are mad enough to despise the other. Above all, let us remember that—"as IN ADAM all die," so it is not by forms fancies or feelings, but by being vitally and spiritually "IN CHRIST, we are made alive." Compared with this, all the formal outworks of religion, however orthodox and sincere, are fond dreams and futile delusions. And to prove that we do not overrate the distinction between a religion externally kept, and a Christ internally experienced,—let us hear the sentiments of one, whose oriental richness of taste and luxury of imagination rendered him peculiarly open to all the fascinations of artistical effect, in the Church he loved. "It is but an ill sign of holiness when a man is busy in troubling himself and his superior in little scruples and fantastic opinions about things *not concerning the life of religion or the pleasure of God, or the excellence of the Spirit.* A good man knows how to please God, how to converse with him, how to advance the kingdom of the Lord Jesus, to set forward holiness, and the love of God and of his brother; and he knows that there is no godliness in spending our time and our talk, our heart and our spirits about the garments and outsides of religion; . . . and he that for that which is no part of religion destroys religion, is a man of fancy and of the world; but he gives but an ill account that he is a man of God and a son of the Spirit."—(JEREMY TAYLOR'S "Via Intelligentiæ.")

## SECTION FOURTH.

ON CHRIST "IN ALL" THE RENEWED FACULTIES  
OF HUMAN NATURE.

"I am the VINE, and ye are the BRANCHES;" "without ME ye can do NOTHING." In the full stress of their primary reference these assertions of our Lord belong to His own Mystical Body; but there is a sense in which it is quite true that the *natural* excellences of our humanity, simply as such, are *from the Mediator*. We do not now allude to Christ as the everlasting WORD, or uncreated WISDOM of the Father, but to His official place in the covenant of Redemption. Human nature, as to its excellent privileges and precious endowments, became a forfeiture to God's absolute justice when it defiled its innocence by sin, and broke loose from allegiance to the law and love of the Supreme. How came it to pass then, that notwithstanding the fall of man, REASON and CONSCIENCE and certain amiable properties of the heart still appertain to our universal being, and cause so much of mental culture, social bliss, and domestic purity to abound? We cannot answer, by the principle of our first creation; for *that* was violated by man's transgression of the covenant of works, whereunto that principle adhered. And if we cannot thus explain the preservation of reason, conscience, and our



affections after human apostacy,—we must have recourse to the *covenant of redeeming grace*; in virtue of which all our natural excellences and common mercies have been sustained. In a *guarded* sense therefore, and under a due interpretation of our meaning, it may be said Christ is “in all” the faculties of every man; especially is He, by His atoning merit, the foundation on which all reason conscience and the nobler affections abide since the fall. Indeed, according to the self-revelment of the Divine Character in the Bible, these precious attributes of our being cannot otherwise be explained as now attached to a *sinful creature*, without in theory at least, compromising the Majesty of Him who cannot bestow equal mercies on unequal principles. For instance, if the unrenewed who are *out* of Christ, possess the same costly furniture of intellect, &c., which the sanctified who are *in* Christ do, and sometimes even transcend the latter in this respect,—can we dare assert that God acts in the one case according to the *covenant of works*, and in the other according to the *covenant of grace*? If not, we may conclude from a remarkable verse in the first chapter of St. John’s Gospel—that in a certain degree, there is a *Christ actuating universal man, whether man is conscious of such indweller or not*. “That was the true light which lighteth EVERY MAN that cometh into the world.” (v. 9.) Now this “true light” which “every man” to some

extent inherits, may well be refracted into the threefold rays of reason, conscience, and affection,—“IN ALL” of which Christ is the SOURCE from whence the whole is derived. And surely, over and above the unutterable mercies of the elect Church, it helps to aggrandize our conceptions of the Redeemer’s glory, when we find that the great faculties of men *as such*, owe their preservation to the power of HIS Divine blood. But then for Christ, the light of reason might have been extinguished in the midnight of the primal curse; Conscience, (that mysterious organ by which God intimates His will to man, and through which eternity often whispers to time,)—but for the same Christ, might have ceased to legislate to the desires which it now more or less controls. And what shall we say of the Affections? Men who reject the dying love of Jesus continually pride themselves on the exquisite depth and sincere intensity of these: and yet according to the philosophy of Scripture, even the loveliest affections would have been gangrened and blighted after sin had stained our nature,—had not Christ’s intercession preserved them in somewhat of their original fulness and force. Here then is one aspect of Christ “in All” the faculties of men, considered merely as rational creatures and social agents. But *this* is not the most important view of the subject; and therefore we at once proceed to illustrate, according to scriptural light, how Christ

does in truth mysteriously inhabit the living temples of His redeemed and renovated disciples : in other words, how He is “ *in all* ” the renewed faculties of human nature.

To begin then. The New Testament continually alludes to the doctrine of a mutual indwelling between Christ and His members. As to Christ, we are told HE inhabits man by His Spirit to sanctify him ; and as to man, he is said to inhabit Christ by faith, that he may be justified. Now our theme leads us to the former, namely, to the spiritual indwelling of the Lord Jesus “ *in all* ” the faculties of His followers. Let us therefore attempt a brief illustration of the following doctrinal truths : Christ inhabits

(1.) THE MIND OF A BELIEVER AND MAKES IT LIGHT.

(2.) THE HEART OF A BELIEVER AND MAKES IT LOVE.

(3.) THE WILL OF A BELIEVER AND MAKES IT LIBERTY.

(4.) THE CONSCIENCE OF A BELIEVER AND MAKES IT SERENITY.

1. *The mind of a believer is enlightened by the indwelling Christ.* That the conceptions of a Christian and those of a worldling are distinct, will be admitted by all who allow that what engages *pre-eminently* the mind of the one, constitutes a very different attraction from what charms the mind of the other.

True, there are objects and subjects concerning which the disciples of Jesus remain unwise and uninformed, in comparison with the eagle-eyed vision of the secular man, whose apprehensions have been sharpened into clearness by perpetual contact with the world he adores. But when we speak of Christ's illuminating presence in the renewed mind, we of course allude to those *spiritual mysteries and supernatural verities* which peculiarly relate to the dispensation of the Gospel; and in regard to such we assert that all Christians are "*light in the Lord*," when contrasted with the unconverted, who may truly be described as *darkness in themselves*. Let us name a few of those precise themes of heavenly import, which the irradiated intellect of the believer is exalted to "comprehend with all saints." (1.) THE INFINITE RECOIL OF THE DIVINE NATURE FROM ALL SIN WHATSOEVER. The measure of this infinite intolerance of moral evil on the part of God, has of course condensed itself into one stupendous manifestation through THE ATONEMENT; but who, save the illuminated children of the Spirit, have their mental eyesight sufficiently purged to behold in the sufferings of Christ, not only a *great mercy* towards man, but also the essential, necessary, everlasting, and immutable OPPOSITION between the rectitude of the Divine nature and the sin of the human? Natural students of the Gospel may dimly perceive in this bleeding Tragedy of infinite grace

something like a *means of escape* ; but surely none save the spiritual can perceive how the death of Christ is an awful SELF-VINDICATION OF JEHOVAH, which will instruct and warn *all* created intelligence concerning sin for ever ? (2.) THE CONNEXION BETWEEN HUMAN EVIL PERMITTED, AND DIVINE GLORY THEREBY ILLUSTRATED. Here is another mysterious point, which we firmly believe is a repulsive thing to those who have no indwelling Christ to enlighten their perceptions. Persons who reason upward from the finite to the infinite, invariably argue as though man's interest, and not the Creator's glory, ought to be the ultimate aim of God in the government of the universe. But when the irradiations of the Holy Ghost have shined into our intellect, we begin to see not only the *certainty*, but also the *wisdom*, of the reverse of this conclusion. The creature *must* be for the Creator, and not the Creator for the creature. By the permission therefore of man's fall into the guilty depths of his own self-will, a MORAL ANTAGONISM has been exhibited, in the over-mastery of which both ATTRIBUTES and PERSONS in the Godhead have been revealed, after a mode and extent which otherwise perhaps COULD not have been the case. By a revelation of ATTRIBUTES we allude to justice and mercy, as they reach their zenith of combined display on Calvary ; and by the PERSONS, we mean the Federal Offices of the first and second Persons, as exercised towards the Church,

which official manifestation seems to demand the permission of moral evil for its due field of exercise.

(2.) **THE INTENSE SPIRITUALITY OF THE LAW.** Now that a conscience merely roused into a legal solicitude, or appalled by sudden providences into a horror of destruction, has *not* attained a clear perception of the law in its essential **PURITY** and **PRINCIPLE**,—might easily be proved both from reason and from revelation. Still less can it be affirmed that a mere intellectual study of the law, as an ethical code fitted to secure the social welfare of the world, amounts to a real insight of the law's perfection. But when the justified saint becomes inhabited by Christ, his mental eye is eager with holiness, and looks more and more into that law which **COMMANDS** what the Holy Ghost **IS**,—namely, spiritual perfection. With what arresting eloquence does St. Paul allude to a spiritual discovery of the law in all the *killing* purity of its requirements! “I was **ALIVE** without the **LAW** once, but when the commandment **CAME**, sin revived and I **DIED**!” (Rom. vii. 9.) (4.) **THE TERRIBLE AND ENTIRE CORRUPTION OF HUMAN NATURE APART FROM RENOVATING GRACE.** And who but those who have been “brought out of darkness” into light, have an *experimental* knowledge “how **GREAT** is that **DARKNESS**,” and how deep is that dungeon of defilement and guilt into which all our faculties are plunged! Others may repine at the selfishness, and fret against

the sensuality of those around them? and many, like Rousseau, or Swift, or Byron, can write in strains of plaintive morbidity over the crimes and corruptions of the world; but all this while they are simply *gratifying their own egotism through a vengeance of language*. Sin, as an alienation of man's whole body soul and spirit from a HOLY GOD, is utterly unknown to such acrimonious moralists as these. But for their *own* inconvenience, and the temporal disturbances and distresses caused by their own injustice, — sin, as the Almighty's deicidal contrast, would never affect their hearts. Not so, however, with the Lord's illumined disciples. Every scriptural chapter they read, every eucharist they partake, every prayer they offer, and every communion they hold with their High Priest in heaven,—but serves to augment a sense of *their* defilement, and to heighten their gratitude for His redemption. CHRIST is their internal LIGHT; and by the searching beam of His own word, perpetually discovers unto them more and more of the HEART of that “old Adam” which even unto our last pulse of being on earth, throbs with rebellious life against the “new man” of the Spirit. “*Oh wretched man that I am!*” is the frequent exclaim of the disciple, when he looks down into the opening depths of his bad desires and base dispositions. The holier he is made, the humbler he grows; and in proportion as he is inhabited by Christ,

he longs with increasing earnestness to be dispossessed of himself. Thus then in these four ways, a believer is made **LIGHT** by the indwelling Saviour ; and his mind thereby, as to the subjects which we have selected, learns to comprehend with a clearness their true nature, beyond the loftiest reason and science of man to understand.

(2.) *The heart is made LOVE by the inhabitation of Christ.* “ God is love ;” and therefore they who love God resemble their great original. But of what character are those, who in a spiritual and holy sense can be said to *love God*? When our Lord replied unto the Jewish cavillers who repudiated His miracles and rejected His mercy, He said, “ I know you, that ye have not the *love of God* in you.” But can we doubt that this awful sentence may be applied with the severest justice to every one human being without a single exception, save unto Him within whose mind and conscience Christ hath “ revealed the Father?” We grant that when the hearts of men are charged home with the accusation of being in *principle* deicides, they often revolt from this assault, as being rather a stern caricature than a religious description of their real character. But two reasons may be offered why men repulse this charge with such moral disgust. The first is drawn from the fact, that they love an **INFINITE EXPANSION OF THEIR OWN SPIRIT** under the name of a God. Now this God is just as much an idolatrous figment,



created out of the mind, warmed by the emotions and worshipped by the imagination, as a divinity of stone or wood is an idol chiselled and carved by the hand of some blind pagan. Christ is “THE WAY;”—and hence neither reason, science, nor sentiment CAN lead a fallen creature like man unto a knowledge of the one True God. The second reason is drawn from a confused view which some hasty rejectors of Gospel truth adopt, as to what constitutes the *essence* of our human condemnation before God. Mankind then are not described in Scripture as all equally depraved touching *natural excellences* and *social qualities*, which serve to embellish the arena of public life, to actuate the sphere of secular occupation, and to embellish and beautify all the touching scenery and tender associations of home. Here there is an undeniable gradation of character to be witnessed,—reaching from the heights of what is bland and benignant, generous and great, down to the depths of what is vicious or vain, mean and unmerciful. But the wholesale charge which the Bible brings against the whole family of man, considered as out of Christ is—that they DO NOT LOVE JEHOVAH SUPREMACY, ENTIRELY, AND PERPETUALLY. “Thou shalt love the Lord thy God with ALL thy heart, with ALL thy soul, and with ALL thy mind.” (Matt. xxvii. 37.) This is the sum and substance of our bounden allegiance to the Most High; and we have only to enunciate

this law to the conscience, in order to feel that it prostrates into the dust the pride of human virtue and the achievements of mortal excellency. Precious and important as may be the attainments of natural men, and into whatsoever forms of social beauty and intellectual grandeur, we may cultivate ourselves apart from Divine grace,—still the melancholy fact remains indisputable: in all this the *love of a Holy God* is not included. Indeed, if the conception of God were altogether removed from the minds of our secular moralists and solemn men of this world, we are quite certain they would continue in the main to exhibit the same useful virtues, commercial proprieties, or professional integrities they now delight to maintain. For the production therefore of *every comparative excellency* except a spiritual one, there are inspirations quite sufficient, without resorting to the grand inspiration of a God embraced by the mind as true, and chosen by the will as good. Wordly advancement, pleasure, convenience, taste, example, and a respect for the harmony and happiness of those relations which cannot be relaxed without misery and confusion—these in themselves are enough to actuate into motion and preserve in being, half the morality of which our Pharisaic world is so enamoured. But the love of God is a distinction in our being of a superior cast to anything which nature can beget

or sustain. It is altogether from above ; in a word, it is the living sacrifice of our will surrendering itself unto HIM, as at once the heart's utmost end and motive in all things, both for time and for eternity. Now such love, according to St. John, whose Epistles contain his own experiences, is the reply of human faith to the appeal of a Divine manifestation in Christ Jesus. "*Herein perceive* we the love of God, because HE laid down his life for us." "We love HIM BECAUSE he first loved us." The heart then is transformed out of its "carnal enmity" by a spiritual perception of God's love towards man, as concentrated in the Atonement. But this perception itself is nothing more than one of those acts which betoken the internal energy of Christ, who by His Spirit "dwelleth" in the believer, as at once the spring of all his love and "the hope" of his "glory." It is thus we would explain what we mean, by asserting that the heart is made LOVE's by the inhabiting Saviour. We deny not, you perceive, that without Christ an *imaginary God* may be loved ; still less do we exclude from natural attainment those suavities of heart and embellishments of mind, which help to irradiate the paths of public honour, or to beautify the scenes of domestic virtue and of private worth. But what we reiterate is this—a *holy God* cannot be truly loved till an *atoning Christ* be spiritually

known. But when indeed the Holy Ghost does unbar the gates of our unbelief and let the King of Glory “in,” and Christ ascends the throne of the inner man, there to legislate with the sceptre of His grace over all the central movements of his being,—the heart becomes a little heaven of love, and assimilates itself more and more unto its Almighty prototype of whom it is said—He “IS LOVE.”

Let us fortify these remarks by quoting a few lines from Baxter and William Law; both of whom have reasoned profoundly and written most spiritually concerning the indwelling Christ, whereby the heart’s “enmity” towards God is alone dissolved, and celestial love produced in its place. “The reasons why love to God is so great and high and necessary a thing, and so much esteemed above other graces are, (1.) It is the motion of the soul that tendeth to the end: and the end is more excellent than all the means as such. (2.) THE LOVE, OR WILL, OR HEART, IS THE MAN: where the heart or love is, there the man is: it is the fullest resignation of the whole man to God, to love Him AS GOD or to offer him the heart. God never hath his own fully till we love Him. Love is the *grand significant vital motion of the soul*; such as the heart, or will, or love is, such you may boldly call the man.” . . . “The love of God is that spirit, or life of moral excellency in all other graces in which their acceptableness doth consist, without which they are

to God as lifeless carrion is to us.”\* On the same glorious subject Law thus speaks. “LOVE IS THE CHRIST OF GOD; wherever it comes, it comes as the blessing and happiness of every natural life, as the restorer of every lost perfection, a redeemer from all evil, a fulfiller of all righteousness and a peace of God which passeth all understanding. Through all the universe nothing is uneasy, unsatisfied, or restless but because it is not governed by love.” (*Law's “Spirit of Love,”* p. 179.)

. (3.) *The will becomes liberty by Christ dwelling within it.* The fall of man pre-eminently consisted in a dreadful apostacy of his choosing faculty from its rightful Lord; that is, man desired to *subject* the Divine will to the human, instead of subjecting the human will unto the Divine. Now by contrast we thus reach the essential mystery of our redemption,—which is a free surrender of our will unto God in all things, and for His sake. “Thy will be done on earth as it is in heaven,”—to utter this in prayer the lip is adequate; but to *live* this in experience is a gift from the Holy Ghost. In what does the moral glory of heaven consist but in this,—that *there* all the wills of those finite Intelligences who encircle The Throne of God, “do” *His* will through the loving subserviency of their *own*? If therefore on earth the will of God *were* as really

\* Baxter's “Practical Works; “CHRISTIAN ETHICS.” Vol. ii. p. 357, 358.

“done” as it is in heaven, then would heaven in principle already be commenced on earth. But if it were possible that in heaven the will of God were *not* “done” “as it is,”—then would heaven be unheavenly, and become but a counterpart region to that sphere of rebellion which “on earth” is now beheld. And to prove how important it is to view the work of redeeming grace with a direct reference to its transforming power over THE WILL, let us remind you how prophecy with its mystical voice thus represents the mission of Christ centuries before the Incarnation: “Lo! I come: in the volume of the book it is written of me, I delight to DO THY WILL, O my God!” (Psalm xl. 8.) But who will deny, that if the perfection of the Redeemer *as man*, is founded on the undeviating submission of His created will to the paternal will of God, as FIRST in the covenant,—the consummation of our redeemed humanity can alone be attained by the like process of a will in subjection unto God? In truth we cannot too often be admonished, that albeit Christianity is a Divine remedy which acts by its merciful relief upon the *entireness* of our being; yet if we are to select any one faculty where the *stress* of its remedial powers is most apparent, we must point to the *volitions* rather than to the mental powers. In other words, INTELLECTUAL EXPANSION is not so much what we require as MORAL LIBERTY; and in accordance with our human need is the Divine

supply which Christ has bestowed both by His Person and in His Principles on mankind.

But here we touch on what may appear to many a paradox in morals : we talk of the liberty of our will as enjoyed in its submission ; and how, it may be asked, can subjection and freedom be thus combined ? For an answer we refer you unto Christ as made UNDER the law,” and beg you to consider the following view of Him in this regard. “If the SON shall make ye FREE, ye shall be FREE indeed.” (John viii. 36.) Now this promise implies that what Christ undertook to communicate *the same* He personally possessed ; even as an effect may be said virtually to exist in the cause. Our blessed Lord then was Himself *morally free* as Mediator, in the highest and holiest sense in which freedom can here be understood. But now we put the important question,—did the Redeemer’s liberty as MAN consist in having His human will to act *apart* from the Divine will, in an orbit of independency ? Or, on the contrary, did it arise from a voluntary subjection of Himself in life word and deed, to the ordaining will of “The Father ?” His own words will at once decide the question : “My MEAT and DRINK is to do the WILL of Him that sent me.” But surely that which was the strength and nourishment of Christ’s moral nature, can never be the weakness and starvation of ours ? If the perfection of His will who was

sinless, were attained by a holy submission of it to the commanding will of God ; then by analogy the perfection of our will must be reached by a kindred process. Thus then what at first appears a contradiction in terms, proves to be a secret of grace ; namely, that our will is never so *free* as when it is subject to the will of our God. Nor is the reason of this very occult. Although our will is finite, yet it ever pants and pines after an *infinite good* ; and until it apprehends this—it cannot be satisfied : there is no sabbath for its desires till they are centred in the all-sufficiency of Jehovah. But unless the Spirit renews the quality of the will, by absorbing the passion for *created good* out of it and inspiring a preference for uncreated good in its place, man's volitions will always tend to the human rather than unto the divine. On the other hand,—*Christ “in all” the will* as its living spring and impulsive law, renders the man whom he thus spiritually inhabits, like unto Himself on earth,—the first of SUBJECTS in one sense and the first of KINGS in another.

(i.) *By dwelling in the conscience Christ makes it serene.* It is an interesting fact in the workings of our wondrous nature, that in respect to sin conscience is the *last* faculty that yields up the man to guilt, and the *last* which surrenders him to forgiveness also. And this distinction in our faculties is grounded upon the legislative priority which apper-



tains to human nature, contemplated as a responsible constitution. Its office plainly is to preside, and to empower; and as such it generally holds out to the end, so that the sinner is compelled almost to commit violence on his own nature, before he can sometimes give the rein to lawless passion and to pollution. But when man has forced aside this secret and stubborn reprovcr, and fairly entered into the dark region of forbidden appetites and practices, and is there plied with the pleading offers of a free pardon through a crucified Saviour, — conscience again comes into force and refuses to surrender its claim. This magisterial faculty is the jealous guardian of LAW, and knows not a syllable, and has not a sense, of the GOSPEL. And it is here we are reminded of an interesting movement in the history of a soul, on its way back through the blood of Christ towards a holy God. He cannot by any force of nature *harmonize* into spiritual concord law, conscience, and Gospel. Apart, each is to the awakened transgressors an intelligible thing, but when they are all combined, they transcend his natural power to comprehend. Were there nothing but law,—this he could understand, for then he must be absolutely condemned: were there naught but conscience,—this likewise he can explain, for it pronounces him guilty: and lastly, were nothing but Gospel set before him,—an absolute pardon would thus be a comprehensible process. But in

the doctrine of *Justification by faith*, or a sinner's being accounted just before God by the imputed Righteousness of Christ, — law conscience and Gospel *do* find every claim satisfied, every accusation hushed, and every mercy secured. But a SPIRITUAL DISCOVERY of this to the soul of a sinner, is as much beyond the mere action of carnal reason, or legal dread,—as the changing of the will, or the renewal of his heart into the image of God. Christ and Christ alone, by the express act of his interfering grace, can so sprinkle conscience with His own cleansing blood, as to satisfy it, that *all which law demands, that His love hath paid*. Then a holy peace and a pure serenity begin to steal over the heart of the sinner; God is not compromised, and therefore that faculty which most represents His judicial claims over man,—is not alarmed into unrest. Indeed, such is the almighty eloquence of the Redeemer's blood, that conscience gradually becomes dumb before it. Thus Christ makes the conscience all tranquillity; and charms into silence a cry, which otherwise would have rung its terrible demand into the ear of the undone transgressor for ever--“PAY me that thou OWEST.” (Matt. xviii. 28.)

## SECTION FIFTH.

ON CHRIST "IN ALL" THE CONDITIONS OF THE  
CHURCH'S GLORY.

Hitherto, our contemplations of the divine Jesus have been principally confined to His official works and ways towards His saints here on earth,—“in whom ye also are builded together for an HABITATION OF GOD, through the Spirit” (Ephes. ii. 23) : but this closing section leads our thoughts towards a loftier vision, even unto a glimpse of that “temple in heaven,” where for ever is offered up a litany which “ear hath not heard,” and where is carried on a worship which “eye hath not seen.” Christ, we learn from the Epistle to the Hebrews, is “a minister of the sanctuary, and of the True Tabernacle.” (Heb. viii. 2.) Now, what and where is the sanctuary to which this allusion is made? Of course there is a sense in which the HUMAN BODY of Christ, as conceived by the Holy Ghost in the womb of the Virgin, was indeed a True Tabernacle in which Divinity was awfully enshrined. (See John i. 14.) But, as Christ can hardly be said with propriety to be “a minister” in the “sanctuary” of His own humanity, we are bound to look for another interpretation of the terms, “Sanctuary,” or “True Tabernacle,” as here used by St. Paul. And we feel morally certain, that as the entire

Church or mystical Body of Christ is constantly described in the Epistles as a “temple,” which Christ inhabits by His indwelling Spirit,—so in this passage, by calling Christ a “minister of the sanctuary” the apostle alludes to Christ, as *still exercising liturgical offices in His Church*. But let us be understood, when we speak of the Redeemer’s ministry in His Church. By a reference to the Levitical ritual we find that the Tabernacle, which God there consecrated with His figurative Presence, was divided into two departments; the one was an *outer division*, where subordinate priests performed their sacerdotal rites; the other was an *inner shrine*, whither on the grand day of Atonement the High Priest went ALONE. But remember the tabernacle was still one. Now we cannot question, that the Judaic Sanctuary was a typical image of the Christian Temple; and accordingly the Evangelic Church does respond to its Jewish type: consisting, as we perceive, of two parts, one here on earth, where a subordinate ministry of men is enacted; and the other in heaven above,—where the great “HIGH PRIEST of our profession” (Heb. iii. 1) abides “for ever after the order of Melchisedec.”

It is then unto this celestial temple, where the worshippers of the Lamb celebrate the Lord God Almighty with liturgical anthems of praise and rapture; even unto that “GENERAL ASSEMBLY and

CHURCH of the First born," we now direct your final attention, when we assert, "Christ is IN ALL the conditions of the Church's glory." We say "*conditions*," because there will come a period in the soul's destiny, when the term "*condition*" will be too narrow to interpret its state of mysterious exaltation. But the question here naturally arises, if CHRIST be thus casually "in all" the glories and felicities of elect spirits justified and made perfect, — under what definite aspect is the Redeemer, *in this respect*, to be contemplated? As He is, so must the glorified members of His body in whom He now dwells, after a similitude also be. Three views, we presume, may be taken of the Redeemer in His present state of Exaltation. (1.) He may be regarded as to THE GLORY OF HIS HUMAN NATURE, peculiar unto Himself, or as participated by His Church. (2.) Or, we may meditate on Him, IN HIS MEDIATORIAL EXALTATION. (3.) Or, we can behold Him, in the DISCHARGE OF HIS SACERDOTAL FUNCTIONS. But seeing that when the apostle alludes to the state of the disembodied saints, he encloses the entire mystery of their condition, in these words, "Absent from the body, *present with the Lord*;" and connecting with this the revealed fact that, the Lord is yet exercising His PRIESTHOOD in a "sanctuary" above,—we conclude that the saints are now deriving their beatitude from Christ in the THIRD

aspect of Him, which we have here named. And assuredly to sinful men, who yet carry about with them an encompassing "body of sin" and infirmity, there are dazzling heights of doctrine in this subject, upon which few eyes are sufficiently purified to gaze; and also depths of mystery connected with it, concerning which few minds are spiritual enough to speak. Instead therefore of trusting our own feeble conceptions on "Christ" as "IN ALL" the conditions of the Church's intermediate state of glory, we shall present you with a long but precious extract from a venerable man of God, who while on earth in fact, may often have been said to be in heaven by faith!—with such a mind did the Divine Spirit appear to form him, as to those sanctitudes and splendours which relate to the "True Tabernacle" above.

Before, however, we transcribe these heavenly meditations, it may be well to preface them by a remark on the HUMANITY OF CHRIST IN HEAVEN. Allow us then in a free but not offended spirit, to reject as unjust, because unmerited, some accusations which hasty writers have brought against us, for certain expressions which appear in the "GOSPEL BEFORE THE AGE," and in certain "REFLECTIVE DISCOURSES," on the MANHOOD of the Lord Jesus. In more than one case, the epithet "irreverent" has been applied to them. And why? Not because we ever approached that

heresy of hideous consequence, which would ascribe *sinfulness to the nature of Christ*; but because we have alluded to the mind of Jesus in terms which bespeak *present limitation with a capacity of future expansion*. Now we protest most boldly against such language being “irreverent,” or “unsound.” For unless the Humanity of Christ, considered as distinct in its attributes from His Divinity, be described by terms which signify its **FINITE REALITY**,—we maintain that it is *no humanity at all*. Christ was not really more **GOD**, than he was actually **MAN**; and what He was on earth, as a **SACRIFICING PRIEST** before His ascension, *that* we believe Him to be, in **Personal Essence**, now He is an **INTERCEDING PRIEST**, in heaven. In a word, He is an **IMMANUEL**, the ineffable **GOD-MAN**. Hence we humbly conceive the “irreverence” belongs unto those views in a perplexed theology, which approach a *Sabellian* confusion of the two Natures, by speaking sometimes so exclusively of His Divine Nature, as to absorb the Human; and at others, so exclusively of His Human, as to absorb the Divine. The Athanasian Creed we have ever considered to be the noblest form in which Evangelical orthodoxy can speak (next to Scripture) on the august mystery of Messiah’s Person, “God of the **SUBSTANCE OF HIS FATHER**, begotten before the worlds: and man of the **SUBSTANCE OF HIS MOTHER**, born in the

world. PERFECT God, and PERFECT Man, of a *reasonable soul* and human flesh subsisting." Such was Christ on earth in His humiliation; and to imagine Him ESSENTIALLY transformed now he is exalted above,—is not to reverence the *glory* of His person, but rather to annul the *reality* of it, as Immanuel, THE DIVINE MAN. Profoundly indeed does a meditative theologian thus speak of the unchanged Manhood of Christ in heaven. "All perfections whereof *human nature* is capable, abiding what it was, in both the essential parts of it, soul and body, do belong unto the Lord Christ in his *glorified state*. To ascribe unto it what is inconsistent with its essence, is not an *assignation of glory* unto its state and condition, but a *destruction of its being*. To affix unto the *human nature* Divine properties, as *ubiquity* or *immensity*, is to deprive it of its own. The essence of His body is no more changed than that of His soul. It is a fundamental article of faith that he is in *the same body in heaven*, wherein he conversed here on earth, as well as the *faculties of the rational soul* are continued the *same* in Him."

But let us now present you with the fine extract to which a reference was made, and which contains some beautiful thoughts and elevated conceptions touching Christ, as the central Life who is "IN ALL" the conditions of that beatific glory which the Church in heaven is presumed to realize.



“ (1.) Heaven itself is a temple, a sanctuary, made so by the especial presence of God, and the ministration of Christ *in the* TABERNACLE of his *human nature*.

“ (2.) God is on the throne of grace ; gloriously exalted on the account of his grace, and for the dispensation of it. To the saints above he is on the throne of grace, in that they are in the full enjoyment of the effects of his grace, and do give glory unto him on the account thereof. He is so also with respect unto the Church here below, in the continual communications of grace and mercy through Christ.

“ (3.) The Lord Christ in his human nature is *before the throne*, acting his mediatory office and power in behalf of the Church.

“ (4.) All the holy angels, in the various orders and degrees of their *ministration*, are about the throne continually. So

“ (5.) Are the *spirits of just men made perfect*, in the various measures of light and glory. And these things were obscurely represented in the order of the Church at its first erection in the wilderness ; for the ordinances of God among them were patterns or figures of *heavenly things*. (Heb. ix. 23.) (1.) In the midst was the tabernacle or sanctuary, which represented the sanctuary or temple above. (2.) In the most holy place, were the *ark and mercy-seat*, representatives of the

throne of grace. (3.) The *ministry of the high-priest*, a type of the ministry of Christ. (4.) The Levites who attended on the priest did represent the ministry of angels, attending on Christ in the discharge of his office. And (5.) round about them were the tribes in their order.

“ 2. In the *full clear apprehensions* which all the blessed ones have of the glory of God in Christ, of the work and effects of his wisdom and grace towards mankind. These are the foundation of all divine worship. And because our conceptions and apprehensions about them, are dark, low, obscure, and inevident, our worship is weak and imperfect also. But all is open unto the saints above. We are in the dust, the blood, the noise of the battle ; they are victoriously at peace, and have a perfect view of what they have passed through, and what they have attained unto. They are come to the *springs of life and light*, and are filled with admiration of the grace of God in themselves and one another. What they see in God, and in Jesus Christ, what they have experience of in themselves, what they know and learn from others, are all of them inconceivable and inexpressible. It is well for us, if we have so much experience of these things, as to see a real glory in the fulness and perfection of them. The apprehensions by sight without mixture of unsteadiness or darkness, without the alloy of

fears or temptations, with an ineffable sense of the things themselves on their hearts or minds, are the springs or motives of the holy worship which is in heaven.

“ 3. In the glorious manner of the performance of it. Now whereas it *ariseth from sight* and present enjoyment, *it must consist in a continual ascription of glory and praise unto God* ; and so it is described in the Scripture. (See Rev. iv. 9, 10, 11, with Isa. vi. 3.) And how little a portion of the glory of these things is it, that we can apprehend ?

“ 3dly. In this solemn assembly before the throne of Grace, *the Lord Jesus Christ*, the great High-priest, doth represent and render acceptable unto God, *the worship of the Church here below*. So it is expressed, Rev. viii. 3, 4, ‘ And an angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne ; and the smoke of the incense which came with the prayers of the saints, ascended up unto God out of the angel’s hand.’ It is a representation of the high-priest burning incense on the golden altar on the day of atonement, when he entered into the most holy place. For that altar was placed just at the entrance of it, directly before the ark and mercy-seat, representing the

throne of God. This angel therefore is our High-priest; none else could approach that altar, or offer incense on it, the smoke whereof was to enter into the holy place. And the prayers of all saints is a *synechdochical expression* of the whole worship of the Church. And this is presented before the throne of God by this High-priest. And it is not said that their prayers came unto the throne of God, but the *smoke of the incense out of the hand of the angel* did so. For it is the incense of the intercession of Christ alone that gives them their acceptance with God. Without this, none of our prayers, praises, or thanksgivings, would ever have access into the presence of God, or unto the throne of grace. Blessed be God for this relief, under the consideration of the weakness and imperfection of them. Wherefore in him and by him alone, do we present all our desires, and prayers, and whole worship to God. And herein, in all our worship, do we ourselves *enter into the most holy place*. (Heb. x. 9.) We do it not merely by faith, but by this especial exercise of it, in putting our prayers into the hand of this High-priest.

“There are three things in all our worship that would hinder its access unto God, and acceptance with him, as also keep off comfort and peace from our consciences. The *first* is, The sin or *iniquity that cleaves unto it*; Secondly, The *weakness or*

*imperfection that at best is in it ; and, Thirdly,* The unworthiness of the persons by whom it is performed. With reference unto these things the law could never consummate or perfect the consciences of them that came unto God by the sacrifices of it. But there are three things in the sacerdotal ministration of Christ that removes and takes them all away, whereon we have access with boldness unto God. And they are, (1.) *The influence of his oblation.* (2.) *The efficacy of his intercession ;* and, (3.) *The dignity of his Person.* Through the first of these he bears and takes away all the iniquity of our holy things ; as Aaron did typically of old, by virtue of the plate of gold, with the name of God, (a figure of Christ,) on his forehead. (Exod. xxviii. 36, 37, 38.) He hath made atonement for them in the blood of his oblation, and they appear not in the presence of God. Through the second, or the efficacy of his intercession, he gives acceptance unto our prayers and holy worship with power and prevalency before God. For this is that *incense* whose smoke or sweet perfume comes up with the prayers of all saints unto the throne of God. Through the third, or the dignity of his person, wherein he appears as the representative of his whole mystical body, he takes away from our consciences that sense of our own vileness and unworthiness, which would not suffer us to approach

with boldness unto the throne of grace. In these things consist the life of the worship of the Church, of all believers, without which, as it would not be acceptable unto God, so we could have neither peace nor consolation in it ourselves.

“4thly. *Herein hath the Church that is triumphant, communion with that which is yet militant.* The assembly above have not lost their concernment in the Church here below. As we rejoice in their glory, safety, and happiness that having passed through the storms and tempests, the temptations, sufferings, and dangers of this life and world, as they are harboured in eternal glory unto the praise of God in Christ; so are they full of affections towards their brethren exercised with the same temptations, difficulties, and dangers which they have passed through, with earnest desires for their deliverance and safety. Wherefore when they behold the Lord Jesus Christ, as the great *High-priest* over the house of God, presenting their prayers, with all their holy worship unto him, rendering them acceptable by the incense of his own intercession, it fills them with satisfaction, and continually excites them unto the assignation of praise and glory and honour unto him. This is the state of the saints above with respect unto the Church here below. This is all which may be herein ascribed unto them, and this may safely be so. What some have fancied about their own *personal*

*intercession*, and that for *particular persons*, is derogatory unto the honour of Jesus Christ, and inconsistent with their present condition. But in these things consist their communion with the Church here below. A love they have unto it, from their union with it in the same mystical body. (Ephes. i. 10.) A sense they have of its condition from the experience they had of it in the days of their flesh. A great concernment they have for the glory of God in them, and a fervent desire of their eternal salvation. They know that without them they shall not be absolutely consummate or made perfect in their whole persons. (Rev. vi. 11.) In this state of things they continually behold the Lord Jesus Christ, presenting their prayers before the throne of grace, making *intercession* for them, appearing to plead their cause against all their adversaries, transacting all their affairs in the presence of God, taking care of their salvation that not one of them shall perish. This continually fills them with an holy satisfaction and complacency, and is a great part of the subject matter of their *incessant praises* and ascriptions of glory unto him. Herein lies the concernment of the Church above in that here below; this is the communion that is between them, whereof the person of Christ in the discharge of his office is the bond and centre.

“ 5thly. There is herein a *full manifestation* made of the wisdom of God, in all the holy institutions of

*the tabernacle and temple of old.* Herein the vail is fully taken off from them, and that obscure representation of heavenly things is brought forth unto light and glory. It is true this is done unto a great degree in the dispensation of the Gospel. By the coming of Christ in the flesh, and the discharge of his mediatory office in this world, the substance of what they did prefigure is accomplished. And in the revelations of the Gospel, the nature and end of them is declared. *Howbeit they extended their signification also unto things within the vail, or the discharge of the priestly office of Christ in the heavenly sanctuary.* (Heb. ix. 24.) Wherefore as we have not yet a perfection of light *to understand the depth of the mysteries contained in them; so themselves also were not absolutely fulfilled until the Lord Christ discharged his office in the holy place.* This is the glory of the pattern which God showed unto Moses in the mount, made conspicuous and evident unto all. *Therein especially do the saints of the Old Testament who were exercised all their days in those typical institutions, whose end and design they could not comprehend; see the manifold wisdom and goodness of God in them all, rejoicing in them for evermore.*

“ 6thly. All that the Lord Christ receives of the Father on the account of this holy interposition and mediation for the Church, he is endowed with *sovereign authority and almighty power in himself*



to execute and accomplish. Therefore is he said, as a priest, to be *made higher than the heavens*, and as a priest to sit down at the right hand of the Majesty on high. (Heb. viii. 2.) This glorious power doth not immediately belong unto him on the account of his sacerdotal office, but it is that *qualification of his person* which is necessary unto the effectual discharge of it. Hence it is said of him, that he should ‘bear the glory, and sit and rule upon his throne, and should be a priest upon his throne.’ (Zech. vi. 13.) A throne is *insigne regium*, and properly belongs unto Christ with respect unto his kingly office. (Heb. i. 8, 9.) Howbeit the power accompanying and belonging unto his throne being necessary unto the effectual discharge of his priestly office, as he sits and rules on his throne, so it is said that he is a *priest on his throne* also.

“This is one instance of the *present state* of Christ in heaven, and of the work which he doth there perform, and the only instance I shall insist upon. He was made a priest *after the power of, an endless life*, the life which he now leads in heaven and lives for ever to make intercession for us. He was dead, but is alive, and lives for evermore, and hath the keys of hell and death, all power over the enemies of the Church. God on the throne of grace : Christ, the High-priest, so on his right hand in glory and power, as yet to be *before the throne* in

the virtue of his sacerdotal office, with the holy concernment of the Church on his hand, transacting all things with God for them : all the *holy angels* and the *spirits of just men made perfect* encompassing the throne with continual praises unto God, even the Father and Him, on the account of the work of infinite wisdom, goodness, and grace in his incarnation, mediation, and salvation of the Church thereby ; *himself* continuing to manage the cause of the whole Church before God, presenting all their prayers and services unto him, perfumed with his own intercession, is that resemblance of heaven and its present glory which the Scripture offers unto us.”

## PART IV.

### INFERENCES FROM THE WHOLE SUBJECT, BEARING ON RELIGIOUS EXPERIENCE, CONDUCT, AND CHARACTER.

IN the formal division of our entire theme, it will be remembered we said, that our textual duty appeared to be thus put before us : viz., we had

1. A MYSTERIOUS PERSON TO CONTEMPLATE (“ Christ”).

2. A VAST ASSERTION TO VINDICATE (“ is All”).

3. A SPIRITUAL ECONOMY TO ILLUSTRATE (and “ in All”).

And in harmony with our design, we have endeavoured to lead you through these three divisions. It now therefore only remains for us to append to the practical conclusion already reduced from the subject,—a few parting inferences, which in their blended spirit will apply to Experience, Conduct, and Character.

1. If “ Christ” be “ All in All,”—*How distant is the doctrine of the Gospel from the philosophy of the world!* When for instance we avert our

attention from the sublime and solemn truths which our text inculcates, and observe the prevailing bias of the times,—does not the practice of the world virtually pronounce that Christ is NOTHING, and itself the ALL? Alas! although “The things which are seen, are temporal,” yet they *are seen*, and there lies their disastrous power over the feelings and fancies of fallen creatures. And in like manner, albeit “the things which are not seen, are eternal,” yet they *are not seen*, and there lies the explanation of their little ascendancy over the minds and consciences of men. Worldlings are Epicureans in principle; and the carnal language of their corrupt lives amounts to this—“Let us fill ourselves with costly wine and ointments; let us crown ourselves with roses; for *this is our portion*, and our lot is this.” (Wisdom ii. 7, 8.) Our sinful hearts gravitate with a fatal desire towards the earthly, the finite, and the transient; and thus apart from grace, we have no sympathy whatever with the Holiness of God, the merit of Christ, the mercy of the Spirit, the pity of angels, the love of saints, and the life of the just made perfect above. For this, and all which is heavenly, spiritual and divine, this heartless and christless world of ours is out of tune. We are the fools of time, the victims of sense, and the wretched suicides of our own blood-purchased immortality. “Christ is All!” Who would ever come to this conclusion,

that studied moral proportion by confining his regards to what is passing in the busy scenery of visible life around him ? *Intellectual Pursuits, Sensual enjoyments, Social Pleasures, Commercial Speculations, Ambitious Projects, and Political Schemes*,—surely these appear to be the “all in all” of the majority of mankind. In vain does the Spirit plead against this horrible delusion, and though reason, conscience, and hopes and fears, perpetually tell men that God is greater than man, eternity more important than time, and a gained world with all its transient glories but a poor return for a lost heaven with its abiding “pleasures at God’s right hand for ever more,”—His voice is resisted ; the secret witnesses of His love drowned amid the riot of passion and the rush of evil desires ; and thus it is, that Satan triumphs over myriads ; and causes that religion which is the VOICE OF GOD, to appear like the feeble cry of a foolish enthusiasm, when it says,—“Christ,” *and nothing else within the compass of human idea to imagine*—is man’s “All in All.” And yet, although few perhaps will dare to unmask their souls in a severe confession, how often in the hour of dejection, when sickness palsies our frame, when the senses are too blunted to receive their wonted gratification, and above all, when the grave opens its gloomy depth before imagination’s prophetic eye,—how often *then* is

the big world reduced into a dwarfish insignificance! Be this as it may—"the hour is coming" when the vast truth that "Christ is all in All," will be stamped by an everlasting seal of irresistible confirmation! For what will the bright eternity of the blest prove, but a beatifical *illustration in heaven* of its meaning? And what will the gnawing worm of the undone be found, but the pang of conscience in hell, paying remorseful homage to the same majestic theology?

2. If "Christ" be "all in All," then THE PERSON *of the Redeemer cannot be regarded with too much reverence, adoration, and love.* For observe, we entreat you, not only in this text, but indeed throughout all his epistles, how studiously St. Paul keeps the mind and heart of the Church *close to Christ in His Person*, as distinguished from His doctrine. And why is this distinction necessary? Because there is an abiding tendency in the imperfect nature of our religious worship and spiritual experience, to substitute a *written preached or sacramental* Christ, for that Living, Personal, Essential God-man, who is alone the Life and Light and Salvation of our souls. It is not, remember, that doctrines, sermons, sacraments, ordinances, and institutes are to be undervalued or neglected: but what we are to guard against is this,—our *Christianity* is not our *Christ*: nor is our entire *Religion* anything more than an instrumental means ap-

pointed by God, for securing a predestinated End,—even our communion with a **TRIPERSONAL GOD-HEAD** for ever. Nor let us imagine such a warning to be needless in these days of evangelic illumination. For to say nothing of the Socinian heresy, the Sabellian and Nestorian views which abound, nor of that secret prevalence of Rationalism which an appetite for German literature has promoted,—we venture to assert that in the very centre of the so-called “orthodox” communities, **ABSTRACT DOCTRINES** are idolized, instead of a **PERSONAL REDEEMER** being adored. If this were not the case, we should hear more of God the **ELECTOR**, Christ the **JUSTIFIER**, and the Holy Ghost as the **SANCTIFIER**; and an articulated theology of mere *terms*, such as Election, Justification, and Sanctification, would not be quite so popular as it now appears to be. Never then can we all be plied too earnestly with this distinction between *Christ Personal* and *Christ Doctrinal*: it is by uniting our whole spiritualized being unto the former, and not by a mere connexion of our intellect with the latter, that we are “made meet” for an “inheritance of the saints in light.” (Coloss.)

3. Since “Christ is all and in All.”—*True religion consists in a HOLY LIFE, as well as in a JUSTIFIED CONDITION.* Even as Justification by faith has been termed by that man of the lion-heart and lofty soul, Martin Luther, “The article

of a standing or falling CHURCH,"—we may think that sanctification IN faith is the article of a standing or falling CHRISTIAN. "Without holiness, no man can see the Lord." This is the prime element, the essential law, the great spiritual requirement, in our meetness for a future glory. *To* holiness God hath elected a Church; *for* holiness Christ hath redeemed a Church; and *in* holiness the Spirit prepares the Church: he therefore that would desire heaven's locality without being conformed to heaven's character, must seek for a heavenly state where neither God, nor Christ, nor the Spirit are to be found. Let us pray, then, not only that *we* dwell in Christ by faith for our justified state, but that He also inhabit *us* as the "All" of our sanctified nature. It is one thing for man to escape the penalty of a legal curse which condemns the sinner to a hideous doom, and it is another to be conformed by holy principles *for* an eternal companionship with a holy God. Wherefore "he that hath the Son hath LIFE." (John.) Life, mark, as distinguished from *doctrinal accomplishment, historic faith, or intellectual perception* in the mysteries of revelation. All these may, and do, exist apart from a *vital sensation of the Trinity in the heart*; a living, quickening, and sanctifying presence of God reconciled, felt within the moral centre of the inner man. And yet without such an indwelling of the Divine Spirit, can it ever be



said, we HAVE "the Son" as our precious "All in All?"

4. As "Christ is *All* and in All," *self-conceit in the spiritual character is hereby condemned.* "Not I, but the grace of God," was the corrective language used by St. Paul himself, when on one occasion he appeared to rest with a transient complacency rather on what *he was* than on what *Christ gave*. And so it must be with those who desire to progress in the walk of faith, the wisdom of God, and the life of heaven. And yet it must be candidly admitted, there is a secret touch of the pharisaic leaven sometimes fermenting in the depths of a believer's spirit. He, too, is often tempted to become self-enamoured; to contemplate himself with a lull of satisfaction, and occasionally to gaze with such content into the mirror of his *derived graces*, as to half mistake them for *original acquirements*. But nothing is more perilous than too much self-contemplation to the Christian; the subjective life we know must be regarded, but assuredly the objective law ought to be pre-eminently studied in our imitation of Christ. The more then we realize to our conscience the glorious truth, "Christ is ALL,"—the less shall we be inclined to fall in love with our spiritual beauty, or to admire our own religious attainments. As indeed the work of sanctification progresses upward, towards higher and holier degrees of approximation

unto the holy Jesus, the Christian will not only know in the *letter*, but prove in the *life*, that "Christ" and none but "Christ is ALL," in whatsoever renders him a child of grace on earth, and prepares him to become an inheritor of glory in heaven. Is he profoundly versed in the great mysteries of redeeming love? Christ "is All" in his expanded mind. Is he experimentally skilled in the knowledge of Sin and the Law? Christ "is ALL" in his purified heart. Or, is he blest with abundant peace and fellowship with the Father? Christ "is All" in this serenity of an assured conscience. Thus in root and branch, in principle and in life, whatever be the majesty of his gifts or the loveliness of his graces, the poison of self-applause is extracted out of him, and he desires to feel that not *he*, but "Christ is all in All."

5. Since "Christ" is declared to be "*All in All*," it follows that *great humility is the touchstone of genuine spirituality*. A Christian is the highest and holiest form in which humanity on earth can be developed. There is that about his principles, motives, and perceptions, which elevates him far above and beyond what mental culture, philosophic expansion, or social embellishment can produce; for under' all these there is nothing but the *fallen* nature still at work, with a veil of beautiful concealment thrown over its grosser manifestations. But CHRIST purifies the very life-springs

of the soul ; a “ new creature ” arises into action under His transforming Spirit ; and thus there is more of heaven in a single believer than in all the rest of the unconverted world beside. But whence cometh this vast superiority between a spiritual and a natural man, save from HIM who is the “ All in All ” of this sublime and superhuman distinction ? Hence, the more a man of faith ascends towards “ the stature ” of Christ, the lower he descends in the estimation of himself. And the reason is obvious ; grace is a *divine obligation* incurred by the believer towards his redeeming Lord ; and the more richly the former is imparted, the more profoundly the latter must be experienced ; and what moral effect responds to this obligation, but *humility* from the ground of the heart ? We may then conceive a sun without his beams, a year without its spring, or a creation without its atmosphere ; but we *cannot* imagine a *real* Christian who is not a humble man. His opulence *in* Christ serves but to remind him of his poverty *out* of Christ ; and whatever may be his triumphs over self and sin, he knows that every victory which the heart achieves *only deepens an everlasting* debt of gratitude unto his “ *All in All.* ”

6. Because “ CHRIST ” is not only “ All,” but also “ *in all,* ”—*those magnetic sympathies which attract believers towards one another in all parts of the world are capable of being explained.*

Amid circumstantial varieties in the divine life which Christians possess, there is a fundamental unity; and this unity is itself based on that "foundation of apostles and prophets," of which Jesus Christ is the "chief Corner-stone." Travel therefore, as they often do, on errands of missionary zeal to the extremities of the earth, the pilgrims of the Cross find themselves instinctively acquainted with all those who, like themselves, own Christ to be "all in all." What though they have never seen each other before in the flesh; are utterly unlike in social customs and domestic habits; and have perhaps passed through circumstances and trials of a distinct or contrasted nature,—yet have they all "drank of that Rock which followed them, and that Rock is Christ." Thus they do, as it were, need no introduction; as soon as they can interpret their mutual language, their hearts commingle at once in a blessed ardour of love and sympathy; and when they proceed to pray together and chant the praises of the Lamb, their voices chime with such a spiritual concord, you might almost dream they had been rocked in the same cradle, reared in the same home, and had worshipped in the same earthly temple. Such is the instinctive fellowship which the faithful enjoy when they meet, though never till now have they gazed on each other's forms: and all this religious harmony of soul and sentiment between strangers,

is derived from their common participation in that great UNITER of believing hearts,—Christ “the all in all.”

7. Christ being our “All in All,”—*of how sublime a privilege are they deprived who do not personally experience the power of this truth!* Let us endeavour to illustrate this remark by a reference to analogy. Are we not then much indebted to the principle of ASSOCIATION, for some of the finest emotions and purest feelings which awaken the heart? In the achievements of literature, the creations of art, and the triumphs of science, much of vivid inspiration has been derived from this law of association. And when we revert to the pursuits of sentiment and taste, and the myriad fascinations of domestic intercourse, we still discover the same influence in pervading operation. Now in perfect analogy with this principle of association, are many of the divinest gratifications which the Christian can enjoy on earth, brought into connexion with his spirit. Others, for instance, beside the believer, may gaze on the eloquent scenery of earth, sea and sky, mountain, forest, lake and meadow,—but who save the disciple can *associate* with this landscape of living beauty and varied grace, the remembrance of Him who in nature as well as grace is “All in All.” And thus in the profuse gifts which providential mercy scatters around the hearts and homes of “the evil and the good,” as to

*material form*, both the faithful and the faithless often partake in identical bounties,—but oh! how different the moral ZEST with which they severally enjoy their common favours! The latter forget the Giver in the gift; while the former realize the merit and mercy of Christ as the fountain-source from whence flow all he has in time, and all he hopes for in eternity. And can it be doubted that, this blessed habit of associating Christ in heaven with all the blended experiences of our being on earth, must add beauty to the beautiful, pleasure to the pleasurable, and sublimity to what is sublime? Can it be questioned that, all the poetry of Nature's charms and all the inspirations of Providence's gifts, are enriched and heightened to an immeasurable degree, when those who survey the one or enjoy the other, connect with them *the dying love of HIM who is their procuring "ALL IN ALL?"* If when we visit some green retirement or meditate along rustic solitudes, the *memory* of those who once were our companions there, deepens the pleasure we experience: or if when we bend over a favourite book, or listen to some high song of the soul, the dew of emotion moistens the eye when the friends and forms of other days are revived;—how much *more* must the innermost pulsations of our spiritual being be excited, when we associate with all place, time, scene, and circumstance, a solemn recollection of that dear Lord who is at once the

“ All ” of our temporal grace, and the “ All ” of our eternal glory ?

8. *Spiritual communion between the living and the departed saints rests* upon the blessed fact, that Christ is “ All and in All.” To understand this, we must remember that as long as the members of the Church militant are in the flesh, Christ is the one Head under whom they are all incorporated into a *mystical Unity*. By one God are they called ; by one Redeemer are they justified ; by one Spirit are they sanctified ; the same Eucharist nourishes their souls, and the same ordinances edify and instruct their minds ; and by one and the same glorious hope of a bright immortality are they alike mutually inspired. Here is evidently a COMMUNION beyond all the principles of the world, and attraction of time and sense, to equal. But now occurs the question, when some of these Christian brethren pass out of the body, and are gathered into the Church invisible,—is all communion between the living saints and the disembodied at an end ? The reply must be in the negative ; because HE who was the Divine centre of their fellowship when they worshipped *together* in the flesh, is still the *same head of the One Body*, though some of its members are now in another *state* of spiritual existence. While Christians worship Christ in their visible unity on earth, what is it but sanctifying principle from the Spirit, that renders them *one* in the Lord ? But when a portion

of these believers are called *out* of the flesh, are they not immediately *WITH* that same Lord whom they adored *in* the flesh? St. Paul intimates that *spiritual gain* is the consequence of death unto those who die in the truth: "to depart," says He, and "be with Christ is FAR BETTER." Hence we may conclude that, the *holiness* which unites the hearts of the faithful to Christ and each other, while both are alive, -is the *essential principle* which continues to keep them in spiritual communion now some members of the Body as to their flesh "sleep in Jesus."

Here then we perceive in the doctrine that Christ is "All in All," a ground of blessed communion between the worshippers of Christ who are in the Church militant on earth, and the adorers of the same Lord who are received into the Church triumphant above. There is a verse in the Apocalypse which contains vast intimations, on the mode and reality of this intercommunion between the two portions of the one Mystical Body. "Therefore are they before the throne of God, and SERVE HIM DAY AND NIGHT IN HIS TEMPLE." (Cap. vii. 13.) Temple-worship is here revealed as still maintained by the Church in glory: and unless this *were* the case, we could not imagine by what method a joint intercommunion with Christ and each other, could be carried on between the saints in the flesh and souls disembodied. But when we learn that during the interme-



diate state, and until the mediatorial subjection of Christ as MAN, unto God the Father takes place, **THE PRIESTHOOD of Messiah is exercised in heaven**,—we at once perceive those believers who worship God below, and those who adore Him above, can truly be united, and hold real communion with each other. And even perhaps as by a temple-service of the saints in the sanctuary on high, souls are thus trained for that glory which shall be theirs, when all **MEDIATION** between God and man shall terminate,—so are the saints on earth educated by their temple-worship below, for an entrance into that “*sanctuary not made with hands*,” where they will “serve” God “day and night.” Thus then on the glorious principle that Christ is the SAME “All IN All,” both to the living and to the dead, who are members of His Mystical Body,—we can understand how the Church in the flesh and the Church out of it, holds spiritual communion with each other. They are **ONE** in the Lord, and neither life nor death can violate that unity which the Spirit of Christ creates. And now, let us hear the grave and tender words of Bishop Pearson on this affecting theme. “**THE COMMUNION OF THE SAINTS IN HEAVEN AND EARTH**, upon the mystical union of Christ their Head, being fundamental and internal, what acts or external operations it produceth is not so certain. That we *communicate with them*, in hope of that happiness which they

actually enjoy is evident ; that we have the Spirit of God given us as an earnest, and so *a part of their felicity*, is certain. But what they do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, besides a reverential study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity.” \*

9. Since “ Christ ” is “ All in All,”—*may we venerate our own ecclesiastical mother*, THE APOSTOLIC CHURCH OF ENGLAND ! Let the adherents of the Romish schism in this country pray for her downfall : let those, whose Papal yearnings after a spurious catholicity are not satisfied with our Church, strive to betray her interests, distort her doctrines, and abuse her services after a Jesuitical fashion ; let the unbelieving radical imprecate curses on her powers and prerogatives, and the political Dissenter plot and scheme for our ruin ; or, lastly, let the morbid victims of their own restless *Ideals*, mutter their treason and whisper their dislike against her formularies and creeds :—but be it our privilege, as it is our duty, evermore to say, “ Peace be within thy walls : ”—when we “ forget thee,” may “ our right hands forget their cunning ! ” And why should we not thus supplicate the God of

\* Pearson on the “ Creed,” vol. i. p. 422, Oxford Edit.

heaven to protect our venerated Zion, when her Orders and Sacraments, her rites and ceremonies, her services and chants, her symbols, Articles, and Homilies, do each and all with unvarying fidelity and firmness maintain this blessed doctrine,—that “Christ” is “All and in All.” But let us not associate the subject with our Church, without enlarging somewhat on the present aspect of our apostolical communion; and in order to illustrate how truly she does respond to the theology of our text, allow us to venture on two considerations,—

1. *Contemplate the great Principle of her Constitution.*

2. *Examine the extent of her existing relations.*

Now as to the first, it would be quite out of the province of a transient allusion such as this, to repeat the inviolable arguments which learning, genius, eloquence, and piety have produced as evidence that the Church of England is built “upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner-stone.” A DIVINE COMMISSION, authenticating all her agencies, inspiring all her privileges, and controlling all her responsibilities, is at once the basis of her claim, and the interpretation of her character. Holding fast a principle which is moveless as the throne of the Almighty, that *the Maker and the Master of the Church is Christ alone*, and that all power,

authority, and administration, with regard to the channels of grace, are valid only as emanating from and acting *by* Him,—Episcopacy with her is neither a simple apostolical institution, which might be argued down by reasoning guess-work into a temporal arrangement; nor is it merely a rational inference from primitive antiquity; and still less is it the cold production of mean and miserable expediency;—but neither more nor less than *an express institute of our Lord Jesus Christ himself, as the Head of ministerial commission.*\* “As my father

\* The phrase “*APOSTOLICAL SUCCESSION*,” from its vague and somewhat pliable meaning, is the source of much acrimony, ridicule, and controversy, in the popular writings of our day. But is there not one fundamental mistake at the root of all this confusion and bitterness? viz. has not the question, *What is essential to a canonical ministry*, as founded by our Lord, confirmed by his apostles, and continued with unbroken adherence up to the time of the Reformation, been confused with another, which is very distinct, viz. *What is essential to salvation*? Here is a double error constantly at work in this discussion. The one party argue, as if the commission of the clergy *could be* of human origination; and the other sometimes express themselves as if mere *episcopacy were* *ABSOLUTELY essential to salvation*. No wonder when these extremes meet that in the clash of the conflict truth disappears, and charity itself evaporates away. Meekly and truly did the late Bishop Hobart state the distinction, when thus speaking of the sacred and spiritually-minded Churchman,—“He presumes not to arraign the fitness of the peculiar constitution of Christ’s mystical body, wisely and humbly judging that the Divine personage who came to save the world knew by what institutions this all-merciful object

sent me, so I send you." In these syllables are enshrined the true and living elements of whatsoever constitutes *Evangelic Churchmanship* in the

was to be best accomplished. *So far, indeed, from CONFINING SALVATION to a state of visible union with Christ's mystical body, he extends the benefits of the Redeemer's merits and grace to the PIOUS and SINCERE of all sects, and of all nations."*

In reference to what may be legitimately inferred from the phrase "Apostolical succession," the following quotation from Bishop Hall, and also from Field, will be found full of pertinency:—"These (*i. e.* the apostles) great ambassadors of Christ sustained more persons than one. They comprehended in themselves the whole hierarchy: they were Christians, presbyters, bishops, apostles. So it was they were apostles immediately called, miraculously gifted, infallibly guided, universally charged. *Thus they had not, they could not have, any successors.* They were faithful Church governors, appointed by Christ to order and settle the affairs of his spiritual kingdom, and therein (beside the preaching and baptizing common to them with other ministers) *to ordain a succession of the great administrators of His Church. THUS they were, would be, must be, succeeded.*"—(Episcopacy by Divine Right, parts 2 and 3.)

"The divines doe note that there were foure things proper and peculiar to the apostles, and not communicable to any other of the ministers of Christ, appointed by Him for the gathering of his saints. The first was *immediate vocation*, the second, *infallibility of judgment*, the third, *generality of commission*, to doe all things pertaining to the minister of salvation, in all places, towards all persons: the fourth, the speaking in all the tongues and languages of the world, the knowledge of all secrets, and power to confirm their doctrine by signs and miracles, and by imposition of their hands, to

Church of England. Ordination to ecclesiastical offices, and the administration of the means of grace, together with their adjuncts, dependencies, and connexions, may all be traced to this as their pure and only fountain. Mere human will can no more create a minister than it can create a Redeemer; the power in the one case and the Person in the other, are inseparable. "All power is given unto ME in heaven and earth. Go ye, THEREFORE, and teach all nations, (i. e. *disciple* all nations,) baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever *I have commanded you* : and, lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD." What power St. Paul considered this commission to mean and to convey, his Epistles to Timothy and Titus amply unfold : e. g. among other decisive passages,

give the like miraculous gifts of the Spirit to others.

And as these things were reserved as proper and peculiar unto the apostles, and not communicated to any other in their time, so are they not passed over to their after-comers by succession; *but instead of immediate calling, we have new succession; instead of infallibility of judgment, the direction of their writing, guiding us to the finding out of the truth; instead of general commission, particular assignation of churches to rule, and parts of Christ's flocke to feede; instead of miraculous gifts, and the apostles' power to confere them, a settled course of schools and universities, fitting men for the work of the ministry, &c.*—*Field on the Church.*

weigh the following. "I charge thee before God, and the elect angels, &c., &c.—*lay hands* (Acts vi. 6; xiii. 3) *suddenly on no man* (1 Tim. v. 21, 22), the things which thou hast heard of me among many witnesses, the same COMMIT THOU TO FAITHFUL men, who shall be able to teach others also." (2 Tim. ii. 2.) "For this cause left I thee in Crete, that THOU shouldest set in order the things that are wanting, and ORDAIN ELDERS in every city, as I HAD APPOINTED THEE." (Titus i. 5.)

But now, in the second place, let us consecrate a few pages to that other view, in which we conceive the Church of England *as the great administrator of national morals*, may be reverently contemplated,—even to the extent of her existing relations. And here it is mere supererogation to observe, that within the narrow bounds of some brief pages we can enclose but few of those presiding truths which, under other circumstances, might be prominently developed and applied. All that we shall presume to attempt, is to throw a few glimmering remarks on the relationship which "our venerable Establishment is now exhibiting towards the political, social, intellectual, and spiritual state of the empire.

In the outset then we may observe, that if the Church of England be indeed a true branch of Christ's holy and apostolic Church, then by her

very spiritual constitution, she must emanate both directly and indirectly throughout the heart of the nation, a corrective influence and transforming efficacy, which, though the filmed eyes of political utilitarians may choose not to see,—are nevertheless deep, subtle, pervading, and in many ways spiritually and morally victorious over all the opposing elements of corruption, with which they come into contact. For, experimentally defined, what is Christianity but “*the salt of the earth*,” and “*the light of the world* ;” and in proportion as the Church of England retains the one in its full savour, and the other in effective clearness, her Divine privilege is to act, under God, chiefly in the way of CONTRAST AND CORRECTION to the Christless world around. As THE SALT, her office is to preserve mankind from spiritual death and moral putrefaction ; and as THE LIGHT, her duty is, to irradiate and dissolve the clouds of unbelieving darkness that sin has gathered round the soul, in reference to God’s character and its own condition. Here it is that the Church of Christ is realized in that lofty position to which she was predestinated from everlasting ; she miniatures the living character of the Redeemer on earth, by “*doing good*,” both to the bodies and souls of men ; and therefore to quench her saving principles, would be virtually to bury mankind in the blackness of a moral eclipse, and in the blight of moral death.



In reference then to the energizing contrast which our church must ever exhibit, under all the complexional varieties of popular error and religion, need we hesitate to affirm that she is at this moment nobly authenticating her claims to be INSTRUCTRESS of the empire, by opposing mildly, majestically, and consistently, the GREAT HERESY OF OUR NATION—SELF-WILL? Let us trace the evolution of this, under the fourfold division which we have already suggested.

And first, we have self-will in politics, producing treason to authority. We use the word treason advisedly, for under every varied shape, whether of Radicalism, Chartism, or Socialism, treason to all coercive law is at the root of this evil manifestation. Now, in what way does the Church counteract this political enormity? Why, by embodying in all her forms, and implicating in all her doctrines the following truth, viz.—That in reference to government, the principle of God is sovereignty, the means submission, and the result order; but that the principle of the Devil is equality, the means rebellion, and the result disorder. Assuredly, the suicidal axiom, that “the people (i. e. the SELF-willing masses,) are the source of power,” enjoys no shielding authority either from the Articles, Services, or Formulas of the Church of England. With her, sovereignty and magistracy are God-sanctioned and God-derived. “By ME kings reign,

and princes decree justice.” “The powers THAT BE are ordained OF GOD.” “Honour the king;” “Obey them that have the rule over you;” “I exhort that, first of all, supplications, &c., &c., be made for kings, and *for all that are in authority.*” These are the maxims and principles which pervade the whole service and spirit of the Church of England. Like golden ligatures of truth, they bind the throne of human majesty on earth, to the throne of Divine supremacy in heaven. Truths like these constitute the doctrinal inheritance, as well as the political glory of her people: and evil indeed will that day be, when, forsaking the foundation of DIVINE WILL as the basis of government and source of power, the Church should either attempt to teach, or the nation at large be willing to be taught,—that government sprung from a compromise of the individual will with general expediency; and that instead of an express sanction for sovereignty from God himself, a convenient phantasm, called in the vocabulary of political speculation, “*social compact*”—is the true ground and reason on which our civil authority may be said to repose. Let us devoutly thank God, that as long as the Church of England shall echo the Divine assertion, that “*whatsoever* things were written aforetime, were written for *our learning*,”—she will never require the light of mere human argument wherewith

to thread her way through the labyrinthine darkness of political sophistry. It is her sublime and inalienable privilege both to possess, and to consult at, the Shrine of infallible reason itself, and thence to deliver the true principles of polity as well as faith to her children:—the Bible is in the midst of her (that intellectual Shekinah where the Supreme Intellect is enthroned)—and she will never authorize the blind doctrine of social parity in man, as long as her oracle of truth declares human subordination to be the revealed principle of God.

In passing from this subject, we may take the liberty to add, that much of the sinful confusion that covers the national mind on the subject of sovereignty and subjection, may be traced to the popularity of that destructive falsehood,—viz., That politics and religion are entirely unconnected. Now what is this but **POLITICAL ATHEISM**? Surely if the attributes of the Creator and the responsibilities of a rational creature are at all related to each other in the way of command and obedience, there can be no region of moral conduct in which this relationship may develop itself, or over which our faculties can expatiate,—where Divine control on the one hand, and human subjection on the other, are not to be distinctly, reverently, and uniformly acknowledged. So far from admitting the principle that politics and religion are separate and

separable things, the Bible, and the Church of England, as instructing us by and through its pages,—everywhere teaches us that God must be in politics, as in all other principles of conduct; or else, those politics must be virtually atheism in public men and measures; and if carried up to their native climax, tend to unthroné the Almighty as the God of nations, before the bar of whose will the character of man, under every form of evolution, is to stand and be judged. True, our Lord has illustrated the *distinct actings* of our obedience by his decision. “*Render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s;*” but it yet remains to be proved, that he has any where implied, that God is not the God of Cæsar and his things also! So that in all cases in which a king exerts authority, or a subject pays obedience, a Divine principle must never cease to control the one, or to actuate the other.

Let us now regard the Church of England as respects her relation to the social state of the empire: and may we not at once assert with a grateful largeness of expression, that she is the spiritual Centre, from whence our domestic morals pre-eminently derive their sacred force and beautiful expansion? Circulating, as she does by her varied ministrations, a rich life-blood of celestial influence through the vast framework of the social

body,—who shall duly estimate the pervading energy with which she purifies the hearts and households of the land? Consider, for instance, that when on every Sabbath-day she opens in the Gospel the gates of mercy to mankind, and causes the freshness and the fragrance of eternity to breathe over the deadness and dryness of our sinfevered world,—how much of all that constitutes the moral heaven of the coming week—how much of all that is chaste in love, refined in thought, exalted in idea, and benevolent in action,—might be traced up to the truths she expounds, to the ordinances she administers, and to the motives which she is authorized to supply? Around her as the sun of our social system, the graces of private life may be said to shine and act; while from her they derive the evangelic beauty of their expression, and the philanthropic form of their development. How many crushed hearts does her soothing voice revive! How many chilled and desolated natures does she warm and cheer! How many dark, doubting, and depraved spirits does she enlighten, convince, and restore! And on the bosom of Jesus how many a throbbing head has she pillowed in peace! And consider, too, how finely adapted is her ritual to that varied round of experiences, which are commensurate with the circles of social life. Whether present at the bridal altar, to hallow the bonds of human affection

with the principles of divine purity ; or placing in the baptismal embrace of the child-loving Redeemer, new-born infancy ; or hovering with all the watching eyes of a spiritual mother beside the solemnities of a dying bed ; or chanting over the cherished dust of some departed saint the august requiem of immortality : in a word, whether you contemplate social life at the height of action, or in the depth of affliction,—may we not pour forth a national hymn of gratitude to the MOST HIGH for the influence, the character, and the principles of the Church of England ? Surely he that toucheth Her toucheth the apple of the Nation's eye !

The third aspect under which the benign agency of our Establishment discovers itself shall now be considered, viz., as controlling and chastening the INTELLECTUAL STATE of the empire. And here, as before, we are profoundly mistaken if we do not find her attitude, as the endowed teacher of revealed truth, and the commissioned proclaimer of divine mysteries,—to be at once dignified, noble and uncompromising : and thus confronting with mild but majestic antagonism, certain states of national mind, modes of popular feeling, and manifestations of public delusion, which, if allowed to operate unchastened and uncoerced,—will terminate in the destruction of the real intellectual grandeur and moral sanity of the empire. Let us indulge in a little detail.

On casting our regards on the signs of the times, we are struck with the fact, that the expansive culture of the intellectual powers in the leading systems of the day, is heralded as the climax of national attainment, without the slightest reverence for the growth of moral feelings. INTELLECT IS NOW THE POPULAR GOD, around whose altar the discoveries of science, and the flatteries of philosophy are concentrated and combined. The disastrous consequences of all this would require volumes to unfold. Let it suffice to say, that according to the revealed mind of God, man is a fallen being; that is, human nature is utterly, absolutely, and helplessly CORRUPT: and moreover, that much of this dreadful malady is rooted in the haughtiness of the intellect. This being the case, man can no more regenerate his own nature, than he can magnify himself into the Almighty; whatever comes *from* man will partake *of* man. He is darkness, and cannot produce light; weakness, and cannot produce strength; corruption, and cannot produce purity. If restored at all therefore, the influence that will be adequate to the achievement, must be *above* and *beyond* that nature with which it is to contend: in other words, it must be *supernatural* and *divine*. And if, moreover we add to this, that the will is so distinct from the intellect, that no cultivation of the last, however exquisite and refined, can really of itself overcome

the perversity of the first,—we cannot resist the conviction, that attained knowledge, apart from sacred principle, will serve only to deepen the moral gulf which exists between the Divine character and the human condition. Unfallen nature might be cultivated into an approximation with Deity, on its own principles, because they would be in harmonious analogy with the principles of God; but fallen nature can only approach that blessed communion by a remedial process, that shall at every application of its alterative energy, absorb the proud self-will of the creature in the absolute sovereignty of the Creator, until it be finally restored to its primeval image. Hence the grand <sup>•</sup>especiality of the Gospel is this,—it drains out the self-righteousness and the self-confidence of human nature, that the righteousness and the strength of the divine, may freely and fully be poured into its place. Thus the doctrines of grace present a humbling process to the native pride, powers, and principles of man. Either reason is transcended; or imagination checked; or curiosity tamed; or the will crossed, the affections subdued, and passions denied;—in other words, the “old man” is morally crucified on the cross of truth, that the “new man” may be produced by the creative energy of grace in his stead.

How closely these views apply to the Socinian



arrogance of our day, and to that educational heresy which now so mournfully deludes even those who profess to “walk by faith, and not by sight,”—needs no argument to show. But this we venture to assert, that if at the period of the Reformation sacred truth was concealed under clouds of Papal darkness and polluting superstition,—the danger now is, that we shall be so dazzled by the intellectual glare of our own attainments, as to have no eyesight sufficiently meek and purified to behold the solemn lustre and loveliness of divine realities. We are more perilled by our light than our darkness; and in the blaze of scientific discovery have need to fear earnestly, that we do not mistake a philosophic admiration of God’s WORK, for a spiritual imitation of HIS WILL. By contemplating the first, we may indeed admire His Attributes, but it is only by practising the second, that we can adore His Personality.

And this brings us to a few remarks on the passion for physical science which now infects the entire frame of our popular literature. *Matter is more cultivated than mind*; and a spirit of subtle Materialism directly or indirectly wields a palsying influence over the free movements of all that is high, holy, and ethereal in our being. Above all, the facts of creation are beginning to be lifted into a rivalry with the principles of revelation, as though exhibiting a

counterpart view of Godhead ; so that if we adopt the fashionable creed of certain philosophers, the earth itself is a species of responsive Scripture, out of whose syllables of matter science may spell the complete name and nature of the Invisible God ! Now, in opposition to all this, let us observe that the CHARACTER of God never was, and never can be interpreted on the mere principles of natural philosophy. For notwithstanding the boasted march of physical science into the secrets of material creation, and the constitution of man,—*we are as far off as ever from a practical knowledge of the Divine will and purposes, if we exclude revelation.* The truth is, natural science has lighted its torch at the sun of revelation, and then waved it over the heads of mankind, in the boastful attitude of a light self-discovered. Or, we may otherwise assert, that philosophy has plundered the Bible of its costly principles, and thus attempted to demonstrate the adequacy of reason, to the overthrow of spiritual averments in the Bible. But after all, what is the amount of fair conclusion, drawn from “ the things *that are seen* ? Why, that man is encircled with one huge MYSTERY OF MATERIALISM, without a single gleam of moral explanation to illuminate the whole ! If God (as philosophic sentiment exclaims) be simply merciful and wise, why this disorder and death ? How can the philo-

sopher reason his way by logical assent, from an imperfect and polluted creation, to the all-perfect and all-holy God? The utmost (we say it with profound respect) that *mere science* can achieve for him, is to leave his mind in a state of vibration between two wonders;—that, on the one hand, of those crowding glories and harmonies which combine their fascinations on all sides; and that, on the other, of those disorders and disasters that perpetually interrupt the scene, and mar the symmetry and benevolence of the whole. Here is mystery: before it philosophy is either mute, or babbles like an infant in its dream. But what says the Bible? “Cursed is the ground for **THY** SAKE.” “*The earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God, for the creature was made subject to vanity not willingly . . . —itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in pain until now.*” In this passage we have a profound inference, which science could never have educed; viz.—that the disorders of the natural world are to be interpreted by the disorders of the rational. In the existence of the last, there is a penal foundation for the first: in a word, the moral corruption of the world within and the physical corruption of the world without, when placed in the light of Scripture,

are seen to be the interpreting counterparts of each other.

But enough of this ; and now it may be asked, in what way do the doctrinal energies of our Church tend to counteract and chasten down this idolatry for unsanctified intellect, and this vehement cultivation of physical science ? We answer simply,—by setting a PERSONAL GOD in mystery and in mercy in all her prayers, praises, ordinances, and moral sacraments, continually before the mental eyes and capacities of her people. We say PERSONAL GOD ; because it is with God in His living, acting, and controlling PERSONALITY, and not with mere attributes, or divine abstractions, that religion is conversant. In the world, all is earthly, sensual, temporal ; in the Church, on the contrary, all is heavenly, spiritual, and eternal ; man and his Maker are brought face to face ; and instead of the exciting, feverish, and ever-changing novelties of material science, the mind converses with the venerable secrets and the solemn verities of a spiritual world to come. Above all, the Church of England preserves the intellect unflattered, by holding her mysteries unexplained. While paying due homage to the reason of man as a glorious FACULTY, she never trusts the presumption of its feeble ACTS. The presiding character of her formularies seems to be,—first, an authoritative announcement of the truth, claiming the submission

ever, but the sacrifice never, of the human intellect; secondly, a scriptural fulness of doctrine; thirdly, a comprehensive grasp of application to the exigences of the heart, and to the experiences of the soul: fourthly, a spirit of candour and charity to all:—in short, at one time exhibiting heights of intellectual majesty which the mind of an archangel might delight to mount;—and at another, affording simplicities of statement which the tiny faculties of an infant may embrace. Thus under divine mercy and guidance, she co-works with the central design of the Bible, in humbling the pride of our intellect, and subduing the perversity of our will. And how significant is this momentous truth,—that as the *rejection* of mystery out of Christ, was the fall of man unto death, so the *reception* of mystery in Christ, must be his rise again unto life!

To this view of the Church of England, in connexion with her tranquillizing influence on the intellectual fever of our day,—much might be added also as to her wise provision against the imposture of excitement, the perils of expediency, and the power of opinion which are now diseasing the moral health of millions around us. But our space will only permit us to occupy a page or two on the bearings of our Church towards the nation at large, considered as her spiritual diocese.

What then is the general expression of the

National Mind at present, considered as an index to its temperament in spiritual things? And here it would resemble a heathenish gratitude towards the Almighty Inspirer of whatsoever is divine in the motive, and exalted in the actions of man,—to deny that there is a spirit of *practical benevolence* distinguishing a large portion of professing members of our Church, which cannot be too highly commended. Their religion is not the monastic ideal of the mere contemplatist, residing coldly apart from the warm stir and homely life of men and things around them: but on the contrary, it is social in its very essence, and realizes its origin from the heart of God, by its catholic sympathy with the heart of man. Aware of that tremendous change which the increase of population will speedily introduce into the habits and principles of the people, and deeply impressed with the truth also, that in consequence of the extension of the elective franchise, the middle classes must virtually become the political masters of the empire,—we delight to recognize the heroic activity of thousands, who are preparing to meet this crisis of national character on the sound principles of Christianity and Churchmanship. Hence societies for relieving the temporal distress, and for dispersing the spiritual darkness in which some millions of our countrymen are wasting and withering away,—are multiplying around with mag-

nificent increase. For this revival of Christian energy, this noble combination of doctrines of love with deeds of mercy,—our gratitude cannot be too intensely felt, or too fervidly expressed. Above all, the fine glow of missionary zeal which is beginning to diffuse itself over the whole body of our Church with somewhat of its apostolical purity, together with a deepening consciousness of those paramount claims which the Colonies have on our spiritual compassion,—these, and other cheering signs and comforting manifestations, must not remain unthanked or unregarded.

But, granting all this to be no enthusiast's dream, but simple reality, we cannot disguise from ourselves, that in the main, the spirit of our day is utterly uncongenial with the humbling character and coercive power of those truths, for the teaching and impressing of which the Church of Christ has been constituted by God. To say nothing of those revolting forms and infernal shapes in which infidelity is daily revealing itself,—we have only to enumerate a few of the deteriorating influences, at present in national prominence and power, to perceive at once that the sacred warfare of the Church of England is neither vague nor superficial. The intense passion for accumulation, under the spell of which money and the market become practically "the all in all" of popular sway and

reference ; \* the distracting variety of pursuits, through which, as by so many moral valves, the steaming excitement of public restlessness continues to escape ; the grovelling sacrifice of what is lofty in principle to the low venalities of expediency ; the feverish love of external result in religion, science, and literature, instead of internal influence ; a sickly homage paid to reigning opinion, however adverse that opinion may be to the Divine glory or human welfare ; a profane trust in the powers of unconverted nature,—as if there yet lurked in the secrecies of our constitution certain elements of perfectibility, which will enable victorious philosophy to triumph over the fallen nature of man : above all, the fatal blunder

\* While mechanic arts, manufactures, agriculture, commerce, and all those products of knowledge which are confined to gross, definite, and tangible objects, have, with the aid of experimental philosophy, been every day putting on more brilliant colours, the splendour of the imagination has been fading ; sensibility, which was formerly a generous nursling of rude nature, has been chased from its ancient range in the wide dominion of patriotism and religion with the weapons of derision, by a shadow calling it good sense ; and calculations of presumptuous expediency, groping their way among partial and temporary consequences, have been substituted for the dictates of paramount and infallible conscience, the supreme embracer of consequences ; lifeless and circumspect decencies have banished the graceful negligence and unsuspicious dignity of virtue.—*Wordsworth on the Relations of Great Britain, &c., &c.*, p. 164.



of thinking that the real elevation of the expanded intellect can be carried on by any other process than through the purifying transformation of the moral powers ; \*—these and other in-

There are mysteries relative to the connexion between the moral and intellectual frame of man, which our faculties in their present fallen and deluded state are unequal to unfold. But notwithstanding this, all men, more or less actually realize the connexion. There is a circular action between the state of the will and the conduct of the intellect continually experienced ; while in reference to the force of the affections,—how often does the deforming power of passion transmute the Deity into a moral similitude to itself, and thus tempt the dreaming heretic to bask his voluptuous life away under the approving smile of an imagined Jehovah ! Various are the passages in Scripture which contain the seeds of the finest and most effective arguments which may be brought against the profane tendency of our times, to make the expansion of the mental faculties, rather than the purification of the moral feelings the great object of national ambition. Among others, let the following two be reverently considered, and we will dare to assert that they establish a principle firm as the Divine attributes themselves, viz., that *the loftiest expansion of the mind can never be attained without a corresponding purification of the heart.*

The Jews marvelled (being worshippers of mere knowledge, saying, how knoweth this man letters *having never learned* ? Jesus answered them, and said, my doctrine is not mine (i. e., humanly excogitated as you dream), but his that sent me. If any will (WILLS) TO DO HIS WILL, he shall KNOW OF THE DOCTRINE, whether it be of God, or whether I speak of myself." (John vii. 15, 16, 17.) Again, in a passage equally profound

fluences might be adduced as counteracting the mild agency of scriptural truth, and wielding a perpetual hostility against the moral aggression of our Church, in her endeavours to season the world with the salt of divine principle, and to preserve the souls of her children from doctrinal putrefaction and spiritual death.

Against all these varied elements then of existing enmity, (combined in their action though clashing in their principles,) is there aught in the ruling doctrines and ritual apparatus of the Church of England, calculated to make head? Under God, we believe there is: and in her, we venture to assert, amid the rising waves of revolution and the tossing sea of popular discontent, the peace, happiness, and glory of the empire can alone be safely arked. To illustrate this would require a volume; yet may the whole be concentrated in this one inviolable fact,—  
**THE SAVING PRINCIPLES OF OUR CHURCH ARE IN ABSOLUTE HARMONY WITH THE REVEALED PROMISES OF HEAVEN; AND THE MORE THE NATION IS TAUGHT TO EMBODY THE PURITY OF THE ONE IN HER CHARACTER, THE MORE SHE WILL REALISE THE BLESSING OF THE OTHER IN HER WELFARE.**

and sublime, we read, “Lord, how is it that thou wilt manifest thyself *unto us*, and *not unto the world*? Jesus answered and said unto him, if a man LOVE ME, HE WILL KEEP MY WORDS; and my Father will love him, and WE WILL COME UNTO HIM, and make our abode with him.” (John xiv. 22, 23.)

For demonstrated it may be with the precision of mathematical proof, that “*righteousness exalteth a nation, but sin is a reproach to any people.*” True, in the eye of our Church no relation which man bears to this world is forgot : but it is pre-eminently over the destinies of his eternal consciousness that she bends her watchful and unwearied gaze. In order to discipline the infant of time for its manhood in eternity, she perpetually brings before the responsible soul its ever-awful relationship to Godhead, in the Triune aspect of CREATOR, REDEEMER, and JUDGE : and in all the detail of that supernatural hidden life which religion inculcates, there is a celestial provision for counteracting the infection of that lower form of visible and worldly life, which our blended experience must continually face. Heavenly and holy indeed must that Church be, that unteaches human pride before she teaches Divine knowledge — that everywhere subordinates the intellectual to the moral, the temporal to the eternal — and in contrast with the baseness of expediency, and the vagaries of opinion, authenticates SACRED PRINCIPLE as the only standard of what is right, and the WORD OF GOD as the only test of what is true. Above all, while by her Litany our venerated Church *interprets the national conscience* in reference to sin felt and salvation needed, — what irradiations of joy does she attract from the Sanctuary of peace above, where-

with to illumine this blighted world of darkness graves and tears! Mindful that the begun heaven of the spirit consists in that moral reflection of our Maker which holiness begets within,—she ever sets before the eyes of her people the promotion of the DIVINE GLORY as the great purpose of their lives, and the exhibition of DIVINE LOVE as the great motive of their hearts: and teaches them that not in wealth acquired, not in rank enjoyed, not in the palms of intellect, not in the pursuits of science, but that in spiritual reconciliation with God in the conscience,—the perfective grandeur and ennobling happiness of our nature can be found. Profoundly indeed does she show the way to be happy, by affording the means how to become holy. And if it can be proved that UNIVERSAL TRUTH is the object of the intellect, and UNIVERSAL GOOD the object of the will,—what is the Church of England in her doctrinal voice but the spiritual echo of this almighty text—“Christ is All and in All?”

10. Finally, though CHRIST be NOW “All in All,” *there will come a period in the history of the Church glorified, when “GOD shall be All in All.”* What we intend by this prospect of man’s predestinated glory, will appear from the following passage in the fifteenth chapter of the First Epistle to the Corinthians. “And when all things shall be subdued unto Him, then shall the *Son also himself be subject unto Him*, that put all things under Him,”

that "GOD MAY BE ALL IN ALL." In Colossians we read, "CHRIST is all in All;" but the distinctive language in these parallel texts relates to the difference of *time* to which each belongs. In the Colossians the apostle alludes to all connected with that *mediatorial empire* over which Christ as meritorious God-man reigns; but in the Corinthians he carries the mind to a period beyond this, when the *designs* of mediation being accomplished, the entire *system* of mediation shall terminate, and thus GOD HIMSELF be an IMMEDIATE "All in All." This is indeed a contemplation almost too sublime for our feeble minds to endure! The dominion of the Mediator commenced with the entrance of sin into our nature, and it appears that when that sin, both in principle and in fact has been expelled,—then with the conclusion of its power, shall also end the mediatorial reign of Christ. Henceforth no religion will be required; no sacraments needed; no veiling ceremonies and intervening rites will come between the consciousness of the glorified Spirits and the Godhead whom they are to adore. But, whether or no, Christ will continue to be a MANIFESTER of God to all finite Intelligence throughout eternity, although not a Mediator between them,—is a matter on which it becomes us to speak with cautious reverence. In the opinions of some divines, though CHRIST will hereafter resign His throne as a Mediatorial King, He must ever constitute the GRAND MEDIUM

whereby the Invisible Jehovah will disclose and display His essential glories and attributes, both unto angels and unto men." \* Meanwhile, if we confine

\* A writer, who lived in the seventeenth century, when the PERSON of Christ in connexion with His OFFICES, was far more thoughtfully discussed than in our days of depthless theology, thus speaks of Christ as the Manifestor of Jehovah, even after He shall have so delivered up the kingdom to the Father.

"From the consideration of that place of the apostle, where-in he affirms, *that at the end, Christ shall give up the kingdom unto the Father*, I declared that all the state of things which we have described, shall then cease, and all things issue in the immediate enjoyment of God himself. I would extend this no farther than as unto what concerneth the *exercise of Christ's MEDIATORY OFFICE WITH RESPECT UNTO THE CHURCH HERE BELOW, AND THE ENEMIES OF IT*. But there are some things which belong unto the essence of this state which shall continue unto all eternity; as,

"1. I do believe that the PERSON OF CHRIST IN AND BY HIS HUMAN NATURE SHALL BE FOR EVER THE IMMEDIATE HEAD OF THE WHOLE GLORIFIED CREATION, God having gathered all things unto an Head in Him, the knot or centre of that collection shall never be dissolved. We shall never lose our relation unto Him; nor He His unto us.

"2 I do therefore also believe, that He shall be the MEANS AND WAY OF COMMUNICATION BETWEEN GOD AND HIS GLORIFIED SAINTS FOR EVER. What are, what will be the glorious communications of God unto his saints for ever, in life, light, power, joy, rest and ineffable, satisfaction, (as all must be from Him unto eternity,) I shall not now inquire. But this I say, they shall be all made *in and through the person of the Son and the HUMAN NATURE therein*."

ourselves to the literal expression, "GOD shall be ALL IN ALL,"—do not the words imply that in some ineffable way the souls of the beatified shall worship in the living sanctuary of the DIVINE BEING Himself, since GOD is to be All in All? Wondrous promise! which intimates that every human spirit shall be instinct with divinity, and "*all*" which our actuated soul *is, thinks, feels, or wills*, appear like a mysterious pulsation of the ONE INFINITE MIND who throbs with simultaneous expression "in All." A truth of kindred magnificence is conveyed also by what is said in the Revelation, concerning "the Lord God Almighty" being a "*Temple*." Does not this mean that within the awful shrine of His encompassing Attributes, the Church of the Redeemed is destined to worship and wonder, and thus feel her conscious eternity to be nothing less than prediction fulfilled,—“GOD IS ALL IN ALL?”

**THE**  
**REFORMER AND THE REFORMATION.**

**“ The solitary Monk that shook the world.”**





THE Introductory Essay which accompanied the first and second editions of the Author's Poem, "LUTHER; OR THE SPIRIT OF THE REFORMATION," being out of print, the reader is here presented with a republication of its leading parts, in a revised and corrected form. While dissenting radicalism assails our Anglican Church from one extreme, and romanistic treason betrays her from another,—we cannot admire with too profound a reverence that truly CATHOLIC IDEAL OF PURITY AND POWER, to which the apostolic attributes of all which was *genuine* in the Reformation refer. And what does this idea express, but the everlasting verity,—“CHRIST IS ALL IN ALL?”



## THE REFORMER AND THE REFORMATION.

“KNOWN unto God are ALL his works, from the beginning of the world,” and therefore CHANCE, in the absolute meaning of the term, cannot be asserted of the Deity, without involving a libel on the divine prescience. And thus, connecting our belief in the ordaining counsels of heaven with the events of this world, we read with no common feeling the simple record of Luther’s birth—“Martin Luther was born at eleven o’clock at night, on the 10th of November, 1483, at Eisleben, whither his parents had come from their native village Möhra, for the purpose of attending the annual fair.” “My parents were originally indigent; my father was a poor miner, and my mother has borne her firewood on her back.” So speaketh of his humble origin the now famous Monk of Wittemberg. In his case, as in that of many others who have acquainted the world with the historic childhood of their spirit,—Luther was indebted to the pious simplicities of his parents for much that in after life manifested itself

in deeds of worth, and darings of sublimest import ; for it is recorded, that his father “ often prayed loudly and fervently at the bedside of his child, that the Lord God would make him partaker of his grace.” But pre-eminently was the Reformer indebted to the piety of his mother. Melancthon describes her as a kind of pattern-mother, in the glass of whose character were mirrored all those features which give sacredness to womanhood and worth. Yet, with all the devout earnestness of his parents, Luther in after years regretted that so much of stern discipline was blent with his home education. “ My parents,” he says, “ treated me with so much strictness, that I became spirit broken, ran away to a monastery, and became a monk.” But notwithstanding this, may we not presume that (harsh and severe as this training was), in the way of moral instrumentality, it helped to impart to the future man that inflexible hardihood and resolute magnanimity which distinguished both his writings and conduct ?

Such in brief were the earliest years of Luther ; and when we compare his after destiny with his original obscurity, lowly rank, and aidless circumstances,—we are forcibly reminded of a passage in an essay on Cromwell, by the pensive Cowley : “ I have often observed (with all submission and resignation of spirit to the inscrutable mysteries of Providence), that when the fulness and maturity of

time is come that produces the great confusions and changes in the world, *it usually pleases God to make it appear, by the manner of them, that they are not the effects of human force or policy, but of the divine justice and predestination*; and though we see a man like that we call Jack of the clock-house, striking, as it were, the hour of that fulness of time, yet our reason must needs be convinced that his hand is moved by some secret, and to us who stand without, invisible direction.” (“Essays,” p. 76.)

The spirit of this is eminently applicable to the comparative disproportions between the agent and the work of the German Reformation; but still, in our passion for analogies, we may carry ourselves a little beyond the truth; it is well therefore to remember, that though it can only be said in a remote and indirect sense, that Luther's mind was at all *formed* by the age in which he appeared,—yet had there been slow but certain influences at work, which seasoned the intellect and conscience of mankind for the reception of his truths and doctrines. His own parents had caught the educational feeling that was then beginning to stir the humblest rank; commerce and wealth were adding to the capacities, both social and political, of the principal towns; and Pfizer tells us, that “the imperial cities, of which there were at that time many, became the chief support, and sometimes even the nursery, of the Reformation; while the ducal cities also asserted

their rights, and stood forth as free and independent corporations.” In addition to this, we must add that God had raised up from time to time direct witnesses for THE TRUTH, and doctrinal pioneers who cried aloud in the papal wilderness, and helped to make straight a highway for the coming Gospel. Of these we may name the writer of the Sentences, Peter Lombard, who became popular in England; and also helped to educate the reforming spirit of Wickliffe.

In the year 1501, Luther enters the University of Erfurt; and from that period until what may be termed the great crisis of his life and the very hinge of destiny on which the intellectual and moral history of Europe turned,—his appearance at the Diet of Worms,—a devout believer in the superintendencies of Providence will trace with profound instruction, how admirably the discipline of Luther was preparing him for the transcendent vocation to which he was hereafter to be called. And everywhere, throughout all the varied trials, experiences, and circumstances through which the earnest-hearted monk was led, to his indignant defiance of Tetzels and his lying atrocities,—there is a perfect oneness of integrity, candour, and intense adherence to his own convictions, as maintained and manifested throughout his whole progress into the meridian light of liberty and truth. At this period of his life too, we find that groundwork of

melancholy, arising from the felt inadequacy of mere scholastic philosophy, begins to be laid. And touching indeed is the anecdote which informs us how, in one of his sicknesses, an old priest comforted him by words which the grateful Reformer never forgot : —“ Be of good cheer ! this sickness is not unto death ; our God will make of you a great man for the consolation of many of his people. Those whom the Lord loveth he bringeth early under the cross, which is so profitable when borne with meekness.” In 1505, we find Luther, with all the rushing decision of his character, entering the Augustinian convent at Erfurt ; and here, in the struggles of his bursting heart and bleeding conscience, we behold the commencement of that mysterious spiritual training wherewith God was especially educating him for his apostolic work hereafter. But over this part of his life we need not linger ; its principal features are well known. His sense of sin, going down like a withering fire to the very roots of an upbraiding conscience ; his trembling apprehension of the Infinite Jehovah ; his dim melancholy, and remote views of the riches of compassion in the heart of Christ ; his ignorance of justifying righteousness, according to the jurisprudence of Heaven ; and his terrible anguish arising from the blasting purity of a perfect and inflexible law,—all this is to be found in most of the popular histories of this wonderful and



original man. But what he thought of the monastic life, and the doctrines associated with its ascetic impostures, is, for many reasons, far too important not to be here introduced. "I tormented myself," he says, in one place, "to death, to procure peace with God, and to my agitated conscience; but, surrounded with hideous darkness, nowhere did I find peace."—"I confessed every day, but that availed me nothing. 'See,' I cried, 'behold me still envious, still irascible!'" At this period his friend Staupitz was far beyond Luther in clear insight into the essential verities of the Gospel. "It is vain," cries the Reformer to him, "that I make promises to God; sin always gains the upper hand!" And to this, what nobler answer could a preacher of the Gospel return now? "Look to the wounds of Jesus Christ: confide in him, in the justness of his life, in the expiation of his death."

In allusion to this part of his life, Luther afterwards wrote, "If ever a man passes the portals of heaven by monachism, I should also have gained admittance; that testimonial all the holy brotherhood to whom I have been known give me." From this period, then, until after his call to the chair at Wittemberg, by the Elector, until his return from his official journey to Rome, it is apparent that Luther was nursing no rebellious tendencies against the Church of Rome. On the contrary, in the preface to one of his works, with all the bare

honesty and blunt eccentricity which are so characteristic, he writes, "I beg leave to assure the reader, that, when I assailed indulgences, I was a true monk and one of the most absurdly devoted Papists; so intoxicated, nay, even so drenched was I with the infallibility of the Pope, that I was almost prepared, if I had had it in my power, to kill, or assist in killing, any one who should, even by a syllable, refuse obedience to his will!" We quit this portion of the subject with one remark: that a most eloquent contrast between two moral states, as experienced by the same mind, is afforded by the aspect of Luther, as a pale, emaciated, and spirit-broken monk, groping after God in the pages of a chained Bible found in his convent; and a view of the same man when he was able to say,—not only that "the Holy Ghost is greater than Aristotle," (see his work on "Babylonian Captivity,") but with a fearlessness not unworthy the soul of St. Paul, "If they were to make a fire between Wittenberg and Worms, which should reach to heaven, I would still appear in the name of the Lord, and enter the jaws of Behemoth, and, treading between his teeth, confess Christ, and leave him to do all his pleasure!" Or, at a later period, when, on his return from the castle of the Wartburgh, he writes from Borna to the Elector, that he would not hesitate to go to Leipsic itself, though he were assured it would "rain Duke Georges

for nine days running.”\* His future braveries proved that this was no empty boast. And surely, if ever applicable to any man, Racine’s sublime description of one of his heroes may be safely engraven over the head and heart of Luther,

“ HE FEARED GOD, AND HE FEARED NONE BESIDES.”

In 1510, Luther receives his commission to Rome, touching some disputed points between the convents of his order and the vicar-general. And those who delight to recognise God in history, as well as man in action, cannot but admire the wonder-working hand of the Almighty, in so ordering the monk’s experience, that he who was hereafter to make Rome feel *him*, should first of all feel Rome in all her deep sensuality, sin, and shame. What were the feelings which agitated his tempestuous heart in his approach to the Capital of the Faith! the Metropolis of Christianity! the Shrine of Apostles! the Seat of Martyrs! the Palace of Infallibility! and the august Mistress and Mother of all the Faithful!—those who remember the man’s electrical enthusiasm, will easily imagine. Surely, never dreaming Moslem took his pilgrimage to Mecca with more impassioned

\* “ Sperni Ducis iras debere, coque se esse animô, ut Lipsiam quoque intraturus esset idque facturum etsi novem diebus non nisi Georgias Duces plueret, quorum singuli hunc novies sævitiâ superarent.” *Seckendorf*, c. 119, p. 195.

earnestness, or gazed on the embroidered towers of the sacred Kaba,—than he did on the dome of St. Peter's, and the temples and towers of everlasting Rome ; or pressed the black stone of Gabriel there, with more venerating lip than he saluted the feet of the then pontiff, Julius the Second. Notwithstanding the old Latin Bible had somewhat quenched the spiritual thirstiness of his parched and fiery soul,—yet, alas ! was he in the very bondage of papal darkness and uncertainty. Still unto him was the POPE a talismanic name, at the sound of which all the chivalries of a blind but sincere devotion were at once awakened. “ When I first beheld Rome, I fell prostrate to the earth, and, raising my hands, exclaimed, God save thee, Rome, thou seat of the Holy One ! yea, thrice holy, from the blood of the sainted martyrs which had been shed within thy walls ! ” Such was *then* the salute he gave the nursing-mother of priestly simulations.—What a scene to the angels Luther's entrance into that mystic Babel must have been ! And if Julius could have foreseen the consequences hereafter developed from this visit, would he not have dropped the goblet from his jewelled hand ? And would not all the Epicurean monks and Laodicean cardinals round him have grown aghast, while their fancy saw a spectral hand inscribing on the wall, “ *Ye* are weighed in the balance, and found wanting ? ”

How important this pilgrimage to Rome was,

Luther's own words well declare :—" Since God has seen fit to engage me in all this detestable traffic, I would not now, for a hundred thousand guilders have omitted seeing Rome ; for, otherwise, I should always have feared that I did violence and injustice to the Pope."

But notwithstanding the shock of surprise which the black and brutal abominations which then prevailed both in the court and Church of Rome must have occasioned him ; and in spite of the recoil of disgust with which his genuine nature shrunk from the profanities and buffooneries which he witnessed on the part of the Italian priesthood, even when pretending to celebrate the tremendous mysteries of the altar ; notwithstanding all this, the bandage did not drop from the monk's eyes ; and he returned to Wittenberg fully persuaded, amid all the counter-acting evidence, that the Pontiff was the head of infallibility and the heaven-appointed centre of unity and truth ! As to his spiritual estate at this time, he thus unveils it :—

" Though I was," he says, " a holy and irreproachable monk, my conscience was yet full of disturbance and torments. I could not bear the phrase, God's justice. I did not love that just and holy God who punishes sinners : I was filled with a secret wrath against him : I hated him because, not content with terrifying with the law and with the miseries of life us wretched creatures, already lost through original sin, he still more augmented our torment through the Gospel. . . . But when, by the Spirit of God, I compre-

hended these words, when I learned how the sinner's justification proceeds from the pure mercy of the Lord by means of faith . . . then I felt as it were a new man born within me, and I entered through wide-spread doors into the very paradise of God. I looked, too, thenceforth with quite other eyes on the beloved and Holy Scriptures; I read through the whole Bible, and collected a great number of passages that taught me it was the work of God. And whereas I had before heartily hated the phrase, God's justice, I now began to esteem and love it as the dearest and most consoling of expressions. In truth, this text of Paul's was for me the true gate of paradise."

"I swear manfully to defend the Gospel of truth,"\* was the oath which the Reformer took on being a licentiate in theology, in 1512. And right peacefully *would* he, and right manfully *did* he stand to his oath—if he had been allowed. So far was he from then wishing to disturbing the Church, and to disorganize its functions, that, till 1517, we find him tranquilly, but energetically, devoting himself to his duties as lecturer and minister in Wittemberg. Popular declamations, academic instructions, &c., together with an evangelic crusade against Aristotle and Aquinas, absorbed him. It was in 1516, that the first disputation under his presiding sanction took place; and the propositions or **THESES** which one of his hearers, Bernhard, then supported in the hall of the university, may be said to contain the doctrinal

\* "Juro me veritatem, viriliter defensurum."

results of the Reformation in germ. Let the reader waft himself back to the distance of three centuries, and then decide,—*what* was the cleaving energy and spiritual force of that mind, that even then forced its way over heaps of scholastic jargon and piles of priestly sophistry, to the pure glory and perfect simplicity of the Gospel, as exhibited in the following, among other propositions; we take them from the first volume of his works in Latin, p. 1. (Ed. Jen.)

“Homo vetus, vanitas vanitatum, universaque vanitas, reliquas quoque creaturas, alioque bonas, efficit vanas.”

“Carnis nomine dicitur homo vetus, non tantum quid sensuali concupiscentia ducitur, sed, (ctiamsi est castus, sapiens, justus) quid non ex Deo per spiritum renascitur.”

“Voluntas homine sine gratiâ non est libera, sed servit, licet non invita.”

“Christus Jesus virtus nostra, justicia nostra, cordium et renum Scrutator, solus est cognitor meritorum nostrorum, ac judex.”

“Cum credenti omnia sint autore Christo, possibile est humano arbitrio, aliis sanctis, alia deputari auxilia.” \*

\* “The old man is vanity of vanities; he is the universal vanity; and renders the other creatures vain, how good soever they be.

“The old man is called *the flesh*, not only because he is led by the lusts of the senses, but still more because, even though he were chaste, prudent, and just, he is not born anew of God by the Spirit.

“The will of the man without grace is not free, but it is a slave, and is so of its own accord.

It was at this juncture that an ecclesiastical buffoon of the Dominican order, named John Tetzel, who was appointed by Albrecht of Mayence, the spiritual Elector, made his appearance in Germany, to market indulgences, for the sakes of the pope's coffers and the prince's pockets. And now, they have roused the lion at length! "By God's will," cries Luther, "I will make a hole in his drum!" and verily, Luther, a large one you made! The controversy that followed all this, the interviews and argumentations with Cajetan, Miltitz, and Eckius, are too well known to be introduced here. And yet, we would wish in this part of our review, to direct the attention of those who are tempted to believe that Luther was a mere ecclesiastical chartist, a reckless innovator, a hot-headed, headlong, and lawless monk, who rushed forward with the tomahawk of rebellion in his hand, against orders, degrees, and disciplines—to the fact that even now, (with all the infuriating yells of the base and hired Dominican sounding in his ears)—LUTHER WAS NO REBEL; nor had he the slightest intention of inno-

"Jesus Christ our strength, our justice, he who tries the hearts and the reins, is the sole searcher and judge of our merits.

"Since all is possible through Christ to him who believes, it is superstition to seek other succour, whether in human will, or in the saints."



vating on the order and peace of the Church. Part of the following letter is quoted by Du Pin (vol. iii. p. 156); it was addressed to Leo the Tenth, who at *first* said, “ ‘ Brother Martin is a man of very fine genius, and these squabbles are the mere effusions of monastic envy;’ but who afterwards (when he felt his pontifical chair grow rather uncomfortable under his elegant ‘ Holiness’) altered his tune to ‘ A drunken German has written them (the Theses); when he becomes sober, he will be of a different opinion.’ Methinks it would have been a fine thing for you, pampered Leo! had *you* set the example; for drunk you then assuredly were, with the fermenting vanities of pontifical assumption.” But let us have an extract from the said letter.

“ What can I now do? I cannot recall my assertions, and yet I see that I have excited a great prejudice against myself by this publication. I would willingly retire from this conflict, as I am compelled, against my will, to hear the dangerous opinions of mankind, and more especially, because I am unlearned and inexperienced, and am too mean for such high affairs, particularly in this golden age, when the number of men of letters daily increases, so that were Cicero still alive, he would quickly seek a corner in which to hide his head. But necessity impels me to come forward, who am but as a goose among the swans, that I may in some degree be reconciled to my opponents, and fulfil the wishes and demands of many of my friends in publishing my thoughts respecting indulgences. Therefore, most Holy Father, I cast myself at the feet of your Highness, and submit myself and all I possess, to your disposal. Your Highness will do with me ac-

cording to your pleasure ; for to you it belongs to accept or to reject my cause, to pronounce me right or wrong, to give or to take my life. Whatever may be the result, I shall still esteem the voice of your Highness, the voice of Christ, acting and speaking through you. If I have merited death, I do not refuse to die, ‘ for the earth is the Lord’s, and the fulness thereof ;’ praised be his name for ever and for ever. Amen.”

But the war is raging ; on the one side, stands the Miner’s son, firm and unflinching as granite, for the truth ; and on the other,—the Pope, the Devil, and the world, with all their pomps and braveries and threats, and arts, against him ! And yet, listen !—how the monk will keep them all at bay ; shaking them off from him, like a stormful Boanerges, with indignant, but not ungraceful, determination. “ The glory of the Pontificate is departed. The wrath of God is come upon it for ever.” “ To every man I am prepared to give way in all things, BUT THE WORD OF GOD I DARE NEITHER ABANDON NOR DENY.” Now this prepares us for the scene that shortly followed. The infinitely miserable and detestable Bull of the Pope, having been at last promulgated by Eckius, and Luther’s writing being actually burnt in various towns,—the brave Martin is determined to have a bonfire too ; and as noble a one it shall be as ever sent up its flaming appeal to the skies ! On the 10th of December an invitation is affixed to a black board for the students at Wittemberg to

attend this Lutheran firework. And, lo ! at nine in the morning, just as the chime is sounding, forth cometh Luther from the Elster Gate, encircled by a goodly number of Doctors, Masters of Arts, and Students, and there !—hark to the rejoicing crackle of the flames as they demolish with burning rapidity (as if they loved their work) Canon Law, Decretals, Clementines, the Extravagants, and parts of Eckius and Emser's work. As soon as these are annihilated, forth steps Dr. Martin, holding the infamous Bull in his hand, and exclaiming aloud, " Because thou hast grieved the saints of the Lord, so mayest thou be grieved and condemned by the everlasting fire."

But let us hasten to the last and loftiest in the train of those extraordinary events which belong to the public life of our immortal " Heresiarch." " Ye shall be brought before GOVERNORS AND KINGS for my sake,"—is about to receive a new illustration, in the fact that the son of a Saxon miner is about to stand front to front, with cheek unblanched, with brow unfallen, and with eye unquailing, in all the fearlessness of a free and genuine Man, before Charles the Fifth and his myrmidons and his court, in the imperial hall of Worms. In vain do boding voices and entreating solitudes of friendship strive to prevent Luther's obedience to the Emperor's summons. " The will of God be done ! Christ will give me his Spirit to overcome these

ministers of Satan. I despise them while I live. I will triumph over them in death. They are striving hard at Worms to force me to recant. My recantation shall be this!—I said formerly that the Pope was Christ's vicar; now I say that he is the Adversary of the Lord, and the Apostle of the Devil!" There's a recantation for you! framed according to the energies of as dauntless a spirit as ever glowed in the bosom of man for the cause almighty. But, Luther, what will they do with you when they catch you at Worms? They will burn you into silence, though they cannot beseech you into submission!—what then? "MIHI VERO, QUI VOCATUS SUM, DECRETUM EST, ET CERTUM INGREDI URBEM IN NOMINE JESU CHRISTI, ETIAMSI SCIREM TOT DIABOLOS MIHI OPPOSITOS, QUOT SUNT TEGULÆ IN OMNIBUS TOTIUS ORBIS TECTIS."\*

And now hearken to the spirit of the chivalrous soldier of Christ, Ulric Hutten. "THE LORD HEAR THEE IN THE DAY OF TROUBLE!" "Oh, beloved Luther, my venerated father, fear not! Stand firm—fight valiantly the battle of Christ?" You need not fear that, Hutten; for Luther is a right proper man for the conflict before him! The

\* "I am resolved and determined to obey the summons, and enter the city in the name of the Lord Jesus Christ; though I were confronted by as many devils as there be roof-tiles on all the houses of the whole world."—*Luth. Op.*, vol. ii., Ed. Jen., p. 436.

result is known,—and *felt* too, as far almost as the tides of scriptural truth have since circulated. Amid the excited homage of thousands lining the streets, crowding the gardens, and covering the house-tops,—Luther is led to the imperial hall of the Diet; and towards evening there stood forth, like another Paul before another Agrippa, and uttered words, whose undying majesty and truth have affected more than three hundred years with their consequences and charm. Here they are:—  
*“ Quando ergo Serenissima Majestas vestra, dominationes quæ vestræ, simplex responsum petunt, dabo illud neque cornutum, neque dentatum, in hunc modum. Nisi convictus fuero testimoniis Scripturarum, aut ratione evidente (nam neque papæ, neque conciliis solis credo, cum constat eos errasse sæpius, et sibipsis contra dixisse) victus sum Scripturis a me adductis, capta que est conscientia in verbis Dei, revocare neque possum neque volo quidquam, cum contra conscientiam agere, neque tutum sit neque integrum.—Hier stehe ich: Ich kan nicht anders: Got helfe mir! Amen.”\**

\* “ Since your Imperial Majesty and their Lordships, require a plain answer, I will give one which shall neither have horns nor teeth; and that is, that unless I am convinced and overpowered by the testimony of Scripture, or by open, plain, and clear grounds and reasons, (for I will not pin my faith to either popes or councils alone, it being mani-

To retract, or *not* to retract—*that* was then the question for Luther. And we, who are now the intellectual and moral inheritors of all that his negative then bequeathed mankind, may well describe his bearing in this hour of magnificent trial, as the finest specimen of full-toned Manhood since the apostolic times. It was indeed the history of ages epitomized into a single breath; and over the coronation of Principle which was then performed, the angels might again have awakened their song of entrancement—"Good will to man!" Then was the world virtually advanced for centuries of moral freedom and intellectual expansion; above all, then was the inviolable Ark of the human conscience enshrined in the reverence of centuries to come: for he who is a Helot in conscience, is a machine, and not a Man; he has lost his spiritual personality, and henceforth may take his place upon the dunghill of all degeneracy and contempt.

Perhaps the compound results of this memorable Diet cannot be better stated, than by accommodating to them the following passage from Viller's "Essay

fest as day that they have often erred, and contradicted themselves,) so that in the sentiments and dogmas which I have taught, *I shall be convicted and set fast in my own conscience and by the Word of God, I can and will retract nothing; because it is neither safe nor wise to do anything contrary to conscience. Here I stand; I cannot do otherwise; so may God help me. Amen!*"

on the Spirit, &c., of the Reformation," p. 296—298 :—

" It is, therefore, under this point of view that the Reformation must be considered as a necessary product of a new age, as a manifestation of a new spirit. What Dante and Petrarch were to poetry, Michael Angelo and Raphael to the arts of drawing, Bacon and Descartes to philosophy, Copernicus and Galileo to astronomy, Columbus and Gama to the science of the earth, such was Luther to religion. Organs of the universal mind, these eminent men expressed correctly what was lurking in a great number of their contemporaries, and at one stroke satisfied the wants of their time. As soon as the spark flashed from their genius, the flame, ready to appear, spread in all directions. What was only a prescience, a vague idea, insulated a number of heads, acquired a consistence, a fixed direction, appeared externally, was communicated from individual to individual, and a continued chain connected all thinking minds. Such is the natural mode of the tacit conspiracy which governs all reformations. Those effected in the dominion of the arts and of the major part of the sciences, being foreign to the passions and to the volcanic commotions of the mass of the people, are generally accompanied by peace, and are accomplished without causing the tears of humanity to flow. It could not be thus with that provoked by Luther. Religion was not then a simple opinion, a simple moral being ; it had an immense body which oppressed all the political bodies, which laid claim to all thrones, to all the possessions of the earth. At the first wound it felt, the colossus shuddered, and the world was shaken ; princes and nations flew to arms and engaged in a dreadful struggle—a struggle of opinions and interests, the results of which were so varied and so important.

" I have only sought to prove that, everything being balanced, and the definite account closed, this revolution

offers a surplus of good to humanity; and finally that it must be ranked in the number of the major events which have contributed most powerfully to the progress of civilization and knowledge, not only in Europe, but in every part of the earth where Europeans have carried their culture."

Let us now take another and more internal view of this Martin Luther, and endeavour to trace a *native harmony* between the guiding principle and the manifested character of the man. The first trait that strikes us in perusing his "Life and Letters" is,—the SIMPLE GRANDEUR OF HIS FAITH. There is a noble simplicity, a deep, intense, and overpowering earnestness and truthfulness about it, whereby you perceive at once that he was not merely an intellectual theologian, conversant with terms ABOUT God; but a hearty, genuine, confiding realizer and appropriator of the revealed Godhead in Christ, to his individual consciousness and creed. He did, as it were, substantiate Divinity to his own experience; and felt, that though in himself he was dust, ashes, and iniquity, yet in mystical oneness with the Divine Head of the Body, he was an object of *personal* regard and providence in the counsels of Heaven. Hence (quaint as it is) who is surprised to hear him say, "If I rightly understood, and did believe only these few words, 'Our Father which art in heaven,' then should I certainly conclude with myself that I am (in a manner) a lord of heaven and earth, that Christ is my



brother, that Gabriel is my servant, and Raphael my coachman ; (!) that all the angels, in my necessities, are my attendants, for they are given unto me of my Heavenly Father, to keep me in all my ways ; in short, it must needs follow that *everything is mine,*" (*Colloquia Mensal.*) And still more characteristic of his persuasion that God individuated him for His own high purposes, is the following passage from his will, dated 1542. " Lastly, I request, that as I have in this my will (not without a particular reason) dispensed with the usual forms of law, that I may still be considered the person who *in truth I am, one well known in heaven, and earth, and hell.*" And if we wish to know the secret of this sacred boldness in thus attaching himself to the throne of the Eternal, Vert Dietrich, his amanuensis will inform us, who was with him in the castle of Coburg, while the Diet of Augsburg was sitting, and who speaks thus of Luther in a letter to Melancthon : " I was once so fortunate as to hear him pray. But, God help me, what a spirit ! what FAITH ! was in his words ! He prayed so devoutly as one who addressed God, and *so full of hope and confidence as one who converses with his father.* My heart burned within me for joy that he could speak so devoutly and yet so familiarly with God ; but especially that he so urged the promises in the Psalms, *as if assured that all must come to pass that he desired.*" In short, it appears that Luther did

not make religion his God, but made God his religion. With him, it was a Life, a Substance, a Reality, and a Truth. He acted as a man under the eye-beam of an observing God and ever-loving Parent ; and thus incarnated the glorious text of the chief among the apostles, " I can do ALL THINGS, through Christ that strengthens me!" And yet, we are bound to remember that this intense realization of Divinity and Eternity by faith, never led to fanatic lawlessness, or dreaming mysticism ; for while on the one hand he was firmly convinced, that on the sovereign WILL of the unaccountable Jehovah depended all the Possibilities and all the principles of " things,—he never forgot" that he who has predestinated events has also predestinated means ; and that as the one appertains to the " secret things" above and beyond our intelligence to reach, so the other is revealed openly and plainly *under* the Throne, and brought into contact with duty and care. And therefore with all his reverential belief in the absolute pre-ordinations of God, you never find him rushing into reckless fanaticism, or mystical presumptions. His mind was too muscular, his heart too healthy, and his creed too orthodox, for such imbecile conduct. "*When they persecute you in this city, flee ye into another.*" The Reformer assuredly acted in the spirit of our Lord's precept. In himself he had

no taste for *amateur* persecution and prisons ; there were no sickly vapours in his constitution ! the man was too honest to pretend he desired martyrdom ; and yet if a “ need-be ” had come before him in no questionable shape as the appointment of God,—assuredly he possessed an heroic sturdiness, and a spiritual invincibility of temperament which would have enabled him to face it. Paul and he in this respect are counterparts, considered in their human capacity as private Christians. *Events* they knew to be God’s — *duties* they believed to be man’s ; and their absolute confidence as to the certainty of the one, never allowed them to abstain from prompt and practical obedience to the other.

The next great principle which moulded the character of the Reformer, is connected with the Scriptures, as containing the Rule of Faith. On this subject, Seckendorf says, “ *Duobus fundamentis omnia scripta Lutheri dogmatica innituntur ; affirmat ut certas et credenda, quæ ex Sacra Scripturâ probari possunt ; negat articulos fidei esse, quæ ex Scripturâ pro talibus, non possunt demonstrari.* ” Now in the result of their meaning, is not this in doctrinal consonance with the sixth article of our branch of the Catholic Church ? “ Holy Scripture CONTAINETH all things necessary to SALVATION ; so that whatsoever is not READ therein, nor may be PROVED THEREBY, is not to be required

of any man that it should be believed as an ARTICLE OF THE FAITH, or be thought requisite or necessary to salvation.”

But while adopting the principle, that the Scripture is a rule of faith in all essentials, *Luther is by no means responsible for the multiform perversions and exaggerations which have been deduced from, or connected with, this GREAT AXIOM OF REASON AND REVELATION.* It would be equally just to attribute to Lord Bacon’s system of induction, as applied to the interpretation of phenomena in the physical world, — all the distorted scepticism which has arisen from a *false* application of his philosophy to the science of internal consciousness, or mind. Let us hear some of Luther’s own sentiments on the Scriptures, and his view of the spirit and style in which they are to be consulted. “Let us not lose the *Bible*, but with all diligence, and in GOD’S FEAR, read and preach the same ; for if that remaineth, flourisheth, and be taught, then all is safe ; she is the head and empress of all faculties and arts. If divinity falleth, then whatsoever remaineth besides, is nothing worth.” Here we find no encouragement held out to a profane lawlessness in the reading of the Bible ; but in another passage still more guarded is he, in alluding to the position of the heart and intellect before the revealed Will of the Almighty. “Now we ought not to measure, censure, and understand Scripture ACCORDING TO

OUR OWN NATURAL SENSE AND REASON, but we ought *diligently*, by PRAYER, to meditate therein, and search into the same." \* \* \* "Moreover, the Holy Ghost must be the only MASTER AND TUTOR, to teach us therein and search into the same ; and let youth and scholars not be ashamed to learn of this Tutor." Again ; how vividly have the hearts of millions of the priests and kings in the mysteries of the sacred life, borne witness to the experimental reality of the following ! " I did not learn my divinity all at once, but was constrained to search deeper and deeper, to which my temptations brought me ; FOR NO MAN WITHOUT TEMPTATIONS CAN ATTAIN TO THE TRUE UNDERSTANDING OF THE HOLY SCRIPTURES." And that Luther did *not* so hold the sufficiency of Scripture as the Rule of Faith, as to despise all authoritative deductions from it in the shape of creeds, &c., is apparent from another remark of his touching the Apostles' Creed, in harmony with which the " Consent of the Fathers" is to be reverently esteemed. " I believe that the words of our Christian belief were in such sort ORDAINED BY THE APOSTLES, who were together, and made this sweet symbolum so briefly and comfortable. It is a work of the Holy Spirit to describe these great things with such strong, brief, and mighty words. No human creatures BESIDES THE APOSTLES and the Holy Ghost, had been able to comprehend them in such manner ; no, not although

ten thousand worlds had studied to make them ; therefore the words therein ought to be well considered. I cannot sufficiently admire the same.

From truths and sentiments like these (which abound in the writings of Luther) an honest mind will at once derive an eloquent answer wherewith to refute the reckless assertion of the Romish assailants, who accuse Luther of being the great founder of self-willed fanaticism in the interpretation of Scripture. This is far from being true ; for while on the one hand he strongly (severely at times) vindicates the inalienable prerogative of the human conscience in matters of essential faith ; we do not find him at any one period of his life so asserting the independency of private judgment, as to hold out a spirit of lawless gratification to all the vagaries of heretical vanity, or intellectual conceit. But we may advance a step beyond this vindication of Luther's guarded view of the liberties of individual judgment in ascertaining the creed of the Bible, and prove that as the mad impetuosity of sectarians began to rage, convulse the Church, and threaten the entire structure of the reformed religion,—Luther himself (at the expense of a minute consistency) had no objection to fall back on the veritable support of a “ *quod ubique, quod semper, quod ob omnibus creditum est,*” touching essentials in salvation. In the first place, we refer to a passage in the Augsburg Confession, which was

based on the seventeen Articles drawn up by Luther. The following is in the conclusion of the first twenty-one Articles: "This then is merely the sum of the doctrine which is taught and preached in our churches as genuine Christian instruction, and a solid foundation for peace of conscience, as well as for the edification of believers; and since it is plainly founded on Holy Writ, and *neither the universal, nor even the Romish Church, so far as can be gathered from the writings of the Fathers, is opposed to it.*" &c. But as an irrefragable proof that SO FAR as it can be fairly ascertained, the unanimous consent of a Christian antiquity was revered and respected by Luther,—we direct attention to a passage in reference to the sacramental dispute, after the death of Zuinglius, and written on the field of Kappel. "Moreover, this doctrine is not an article or thesis beyond the Scriptures, the invention of man; but established in the Gospel by the clear and undoubted words of Christ, and UNANIMOUSLY BELIEVED AND HELD IN ALL THE WORLD FROM THE FOUNDATION OF THE CHRISTIAN CHURCH TO THIS HOUR, AS IS SHOWN IN THE WRITINGS OF THE FATHERS, IN BOTH THE GREEK AND LATIN LANGUAGES," &c. \* \* \* "which testimony of the entire holy Catholic Church, even if we had nothing more, would alone be sufficient to warrant an adherence to this article, lending no ear to wild fanatics. *For it is terrible and dan-*

*gerous to believe or listen to what is contrary to the united testimony or doctrine of the entire holy Catholic Church, maintained and published throughout the world for fifteen hundred years. I had rather have against me the testimony of all fanatics, and all the wisdom of emperors, kings, and princes, than one iota, or tittle of the entire holy Catholic Church : for articles of faith thus unanimously and universally maintained, may not be trifled with, like papal bulls or imperial decrees, or even human tradition of councils, or the Fathers."* The APPLICATION of this principle of reference to Catholic testimony, is a distinct question from the RECOGNITION of it as an element in controversy. From the above, it is obvious that those who appeal to Luther as a mere ecclesiastical anarchy, do so with much injustice to his character, under a misapprehension of his real views.

The disasters, heresies, and corruptions arising from the liberty of "private judgment," form a darling theme for the Romish controversialist. But even if we were inclined to admit his argument, and acknowledge his inferences, *it would not tend in the slightest manner to alleviate the criminality of the Roman Dissent in its treatment of the Scriptures.* For under the pretence and cloak of honouring them with intellectual reverence and spiritual homage, Rome has contrived to do more for dethroning the Bible from the heart of mankind,



than all the unveiled blasphemies and undisguised attacks of the infidel and sensualist. Indeed (if reduced into their expressive results) the Trentine doctrines seem to amount to this—not only that she alone is the infallible expositor of Almighty truth ; but that God's utterances *require* to pass through the revising channel of the Church, before they can be adapted to the minds of the people!—thus involving the stupendous falsehood, that the Church (which is a mere creature) has been more solicitous for the INTERPRETATION of Scripture, than God himself has been for the REVELATION of the same ! However, this is not the place to discuss the great distinction between the Catholic soundness of the Church of England, in contrast with the *un-Catholic* sophistries of Rome, concerning the free circulation of the Bible, as far as the pulsations of the human spirit extend. Nor need we comment on the gross blunder of her endeavours to uphold the most fulsome of all lying impostures, “ Infallibility,” by appealing in the same breath TO reason—in order to justify her pretensions ; and AGAINST it, to protect her doctrines ! In other words, she argues with our *fallibility* to convince us of our *infallibility*, and denies Scripture to be the rule of faith, while at the same time she directs us to that same Scripture as a reasonable proof for herself as a guide, and against itself as a rule ! But we will just venture to remind the reader, that so far from having

designed to protect Scripture by her system of reserve and priestly limitation, the Church of Rome has only avoided the Bible on the same principle as the thief flies from the police,—to *escape detection*. Secondly, in reference to her being the authorized interpreter of the Holy Volume—either she has, or she has not, an infallible interpretation: if she *has*, then is she a robber, in keeping the richest of all blessings from the hearts and consciences of her people; if she has *not* such an interpretation,—then may we adopt the fearless language of Scripture, and say, she “lies, and the truth is not in her.” Thirdly, we are bound to remember that the heresies which have infected the Church arose, NOT from the perversion of a circulated Scripture in the hands of the people; but rather from the ambition, pride, envy, and rancour of wily monks, schismatic deacons, envious presbyters, and in some cases, of rival bishops. Fourthly, the whole spirit of pure Catholicism implies, that the **REAL WAY TO PROTECT THE BIBLE IS TO CIRCULATE IT**; and that the true victory over heresy, is to be maintained not by keeping the Scriptures from contact with the popular mind, but rather by imbuing the heart of the empire more vitally, radically, and experimentally with their divine influence, doctrine, and verity. “The **ENTRANCE** of Thy Word giveth **LIGHT**, it giveth understanding to the **SIMPLE**.” Thus

saith a spiritual hymn, chanted by Inspiration to the glory of Revelation ; and there is more than enough in this canon of the Almighty to answer all the sophistries urged against the darkness, difficulty, and danger of consulting the Bible. Fifthly, let the genuine Protestant remember, that there is a leading fallacy running through the entire argument of the Romish Church on the " Rule of Faith." When the English Catholic pleads for the Bible, as the ground of his faith, he does not mean to assert the unfailing EFFICIENCY, but the universal SUFFICIENCY of the Scriptures, as his guide to salvation : that is, he does not confound Scripture as fallibly interpreted by the individual mind, with the same as infallibly communicated by God. And this remark conducts us to the last we shall venture to offer on the subject ; namely—that unless we are to imagine the mind of man to be reduced into mere intellectual machinery, worked and wielded by a resistless impulse from above, a rule of faith *absolutely and universally incapable of abuse*, cannot in the very nature of the case be given even by the Supreme Himself. For it is not in moral, as in physical remedies ; in the latter, the test of their adequacy lies in the positive harmony between the means and the result attained. For instance, the certain power of medicine can only be proved by a corresponding amount of cure ; and in proportion as the cure is not effected, we

may assert that the adequacy of the medicine in this respect is unproven. But in the former case (that of moral remedies) this reasoning is fallacious. Here in order to prove that a remedy is *sufficient*, it is not necessary to show that invariably it is *successful*; because unless man is to be degraded into an automaton, there must always remain in him (even to the last) under every remedial process, a positive amount of election or moral responsibility; so that he can, if he *will*, resist the evidence that is brought before him. And this holds in Scripture. We claim for it infallibility, as a rule of faith in all the essentials of salvation. But we do not mean by this, that to all it will prove an EFFICIENT guidance: because we are aware that man, as a rational and accountable agent, must be allowed even in the things of eternity to exercise his moral nature responsibly, or cease to exercise it at all. If therefore (which we are far from granting) the Romish controversialists *could* show that the principles of the Reformation, as maintained by Luther and held by the Church of England, concerning the right of reading the Scriptures, had been a thousand times more abused to heresy and schism than they have been,—*they would still leave the whole argument for the sufficiency of Scripture as a Rule of Faith, unviolated and unmoved*. For the Bible's sufficiency depends not on the reception with which it is greeted by man;

but rather on the real suitability of its doctrines, promises, and principles, to the condition of our nature, as contemplated by God. And thus while we plead for all the fulness of divine inspiration, we expect to the last it will be perpetually frustrated by all the vileness of human perversion.

We now revert to another view of the man Luther, and are struck with the truth of a remark made by Coleridge, in the curious parallelism which he has instituted between the Apostle of the French Revolution, and the Apostle of the German Reformation. "Each (i.e., Rousseau and Luther) referred all things to HIS OWN IDEAL. The ideal was indeed widely different in the one and in the other; and this was not the least of Luther's many advantages, or, to use a favourite phrase of his own, not one of his least favours of prevailing grace. Happily for him, he had derived his standard from a common measure already received by the good and wise; I mean, the inspired writings." In other words, God's actual was Luther's ideal; or we may assert that the symmetries, splendors, and prerogatives of the Church of Christ, as realized in Scripture, in distinction from the mean emasculate and vitiated THING, which then presented itself to the scorn of the holy, and the sneer of the unbelieving,—gradually took possession of the Reformer's mind; and deepened more and more his spiritual yearnings

that what was described as a pure and perfect Church in the letter of the Bible, should find its actual counterpart in the visible Church. In addition to this, we perceive that as the doctrines of the Reformation began to spread and the hopes of the good to brighten, under their diffusion a principle of sacred energy (almost amounting to enthusiasm) inspired the heart of Luther at times ; till he rose to the style of a prophet, and spake like one who felt himself summoned to a lofty work, and whose mission was more and more consecrated by an Impulse from above. "Luther," says one whom we have often quoted in this volume, "did not *write*, but *acted* Poems." And thus to him may be well applied a remark of Victor Cousin's (see "EXPOSITION OF ELECTICISM"), "Humanity is inspired. The divine breath which is in it, always and everywhere reveals to it all truths under one form or another, according to the place and time. The soul of humanity is a poetical soul, which discovers in itself the secrets of beings, and gives utterance to them in prophetic chants which ring from age to age."

This strong belief in the predestinating ordinance of God, together with the innate poetry of his highly susceptible heart, will explain the oracular style in which Luther sometimes expresses himself. With little men, or with minds whose faculty was less gigantic, or whose feelings

were less imaginative, this mode of expression would often seem inflated and arrogant. But in Luther's case, we do not feel thus. He wrote, spake, and acted, as "one well known in Earth, and Heaven, and Hell!"

But we must not dilate here; and therefore will just add, that when we analyse the character of the Reformer as a man,—next to the *Idealism* of his nature, we delight to recognise the exquisite sociality of his temperament. There was no asceticism, cant, or pharisaic airs and graces about him. He hated trick, pomposity, and pretension; and shook from him with a hearty disdain all those mean accompaniments which appertain to the mere drama of external piety, but have nothing to do with the healthful spirituality of the genuine Christian. At the fireside, in the bosom of his family, or amid the circle of attached friends,—Luther seems to have been the very fascination of companionship. He could laugh, and sing, and converse; utter his witticisms, and throw forth those gleams and sparkles of innocent mirth, which the hypocrite, or mere practiser of religious pantomime, can neither admire nor understand. And then what bursts and outbreaks of thrilling pathos, and poetic feeling, and impassioned enthusiasm were blent with all this! Truly it was worth a walk of some few hundred miles to have heard Doctor Martin hold his vivid conversations with those

assembled round his family board ; and there behold the same man, whose unquailing heart had faced and fronted all the batteries of Rome, subsiding into the laughing simplicity of childhood and mirth.

But Luther's radiant happiness arose not only from the fervour and freshness of an elastic temperament, but his very religion was the divinity of joy. He was a PARDONED man ; and felt himself to be so on the intelligible basis of Gospel truth, and therefore had (with some intermissions) "*joy and peace in believing.*" With him, Christianity was not an insulated act, a sacramental rite, or an observed institute alone ; it was far more than this,—it was a renewal of NATURE, evidenced by all the tangible experiences of a new life : it was "Christ within, the hope of glory." He *lived* up to what he believed ; and thus there is a spiritual ease, heartiness, and simplicity in all the motions of this man's religious character. Religion was not put *on* him by imitative effort, but put *into* him by efficient grace. And hence the sociality of the man was not checked or chilled by the sanctity of the Christian ; but on the contrary, expanded, purified, and ennobled by being brought into contact with it. All relations were redeemed into him in Christ ; and he had learned the blessed science of connecting *every* thing with the atoning purchase



of the Saviour's blood. As to the honesty, unworldliness, and thorough-paced integrity of Luther,—even the bitterest of his Jesuitical foes have admitted *this*. He never defiled himself with the “Mammon of unrighteousness ;” but lived in the main a poor man all his days, perpetually refusing imperial bounties and aid. Moreover we must not omit to remark, in this glance at Luther's private character,—how strangely and almost mysteriously the chords of his whole spiritual and moral being vibrated to the appeals of melody. In fact, to him music was almost the religion of sound ; it hovered, and trembled, and played like a subtle and subduing magic over his fine imagination, and seemed to have an effect upon his wasted mind,—akin to that which the balm breeze beauty of a rustic walk in the May-time have upon a convalescent frame.

And yet, it was not all cloudless ether with the experience of Luther. Towards the close of his eventful life, some of those dark melancholies and dreary pangs which preyed upon his youth, revived ; and threw round his latter days shades of sadness beyond the sunbeams of *this* world to dissipate. Nor were his solitudes reasonless. The political aspect of Germany threatened with a rising war ; the rabid animosities of the papal party ; some doubts as to his own conduct in the Schmalcaldic League ; the harassing vexations connected with the sacra-

mentarian controversy ; together with the debilities attendant on exhausted health and shattered nerves ; —all this will easily explain those bodements and complainings which characterized the few last years of his life. But this explanation does not alleviate the keenness of our sympathy, while we listen to the wails of a heart at times half-broken, and the pinings of a spirit wearied and worn almost to the roots, — when we connect them with the former heroism of his high career. Yet be it remembered, Luther's melancholy was not the repining fretfulness of the mere sentimentalist ; much less was it the sore rebellion of a spirit that was so wedded to this world, as to be reluctant to pass into another. Far otherwise : he often devoutly wished to “depart, and be at peace ;” and that too, in the tranquil magnanimity of one who knew “in WHOM he had trusted.” Read for instance the last farewell he gave to his friend Pomeranus, for his beloved Ketha, when he apprehended his speedy death :

- “Tell her, that she must bear patiently our separation, and remember with gratitude that we have lived together for twelve years in peace and happiness. She has been to me,” he continued, “not alone a faithful wife, and nursed and attended me with constant fidelity, but she has shown all the obedience of a willing servant. God will reward her in the great day, and enable her also to bring up our children as is suitable and proper. Take, also, my parting benediction to the servants of God's Word, and to the citizens of Wit-

temberg, whose kindness I have so often experienced ; take my respectful farewell to our right worshipful Elector, my gracious master, and to the Landgrave, and tell them not to despond, but be of good courage. I am ready to die, if it be the will of my Master ; yet I would gladly have lived till Whitsuntide, that I might have published once more my accusations of the Roman beast—the pope and his kingdom.”

There now remain two or three subjects, on each of which, as emanating from, or connected with the character, principles, and sentiments of Luther,—we will venture to offer a running comment. The first is, SATANIC AGENCY AND PERSONALITY. No one then we presume, can take even a rapid and superficial glance at the writings and letters of Luther, without being struck with the bold prominence and uncompromising simplicity of statement with which the Reformer ever introduces his allusions to the Evil One. For instance, in his Patmos, on hearing of the dissenting tumults and disorganizing heresies of Carolstadt, he writes thus to his Royal defender :—“ Other agents besides merely human are at work. Don’t be afraid, but be prepared for more events of this sort. This is only the beginning of the business : *Satan intends to carry matters much further yet.* Believe me in what I now say ; I am but a plain, simple man ; *however I know something of the arts,*” &c. Almost countless indeed are the references made by Luther to Satanic temptation, guile, and dominion over the hearts and purposes of

evil men. And here it is that the majority of those who have written on Luther, have thought it right to say a great many soft things, and utter many apologetic tones about the dreaminess of the German mind, superstitions of a barbarous age, heats of imaginations, relics of popish darkness, &c.; all of which if concentrated into a moral result, seem to amount to this—that though Luther was indeed a brave man and a great one, yet in all his ideas and creed concerning the devil there is much to be lamented as savouring of that religious imbecility which borders on fanaticism and superstition. Now with all deference to these writers, the question may fairly be asked, whether on the whole Luther be not justified by Scripture, as to his principal doctrines concerning the agency of Satan in the affairs of this fallen Creation? Let it be 'allowed (as indeed all sober Christians readily grant) that in his ideas of visible and personal MANIFESTATION of the Evil One, the Reformer was under the illusion of an over-heated brain: yet when we are assured by the infallible Spirit of God, "for this PURPOSE the Son of God was manifested, that He might destroy the WORKS OF THE DEVIL:" when we call to mind that Christ Himself was humanly placed in a perpetual antagonism with Satan, and warned a disciple that "Satan" had "DESIRED" to have him, that he might sift him "like wheat;" and finally, when we recollect the inspired

teachings of one who in many respects (when regarded in his individual experience) resembled Luther, both before and after his conversion,—even those of St. Paul: when we do this, and look fairly and honestly in the face of the matter, few Christians who take their entire theology from the revelation of God and not from the reasoning of man,—will hesitate to admit that Luther is not an object of pity for his belief in the constant agency and actual personality of Satan. On the contrary, he will rather admire and reverence the glorious simplicity of a great Mind, that was enabled by divine grace to “watch and pray,” that it entered not into temptation; and which was deeply convinced that if the Master was tempted, and tried, and wrung by the Evil One, it was not to be doubted that his disciples should be subjected to an experience like his own.

And who will deny (except those who consider God’s solemnities to be man’s frivolities) that a penetrating conviction that Satan is no theological Abstraction conjured up from the depths of superstition; but an actual, living, intellectual PERSON, moving to and fro among the hearts and homes of mankind, curtained with immateriality,—who will deny that such a conviction received into the public mind, would operate with power upon Christian vigilance and warfare? Surely it appertains to the infidelity of a professing Church, that while in

Scripture we are perpetually warned to “RESIST THE DEVIL,”—in the common experience of mankind, Satan is allegorized away into a terrible Nonentity ; while (as might be expected) the entire subject of Hell is smiled down by the sneer of the sceptic, as the imbecility of a childish mind, or the bugbear of a weak and womanish heart. Yet amid all this, the truth of God touching Satanic agency remains unshaken ; and albeit that agency be inexplicable in the mystery of its principle, it is highly practicable in the doctrine of its application. Still is it a scriptural revelation, that this creation is the haunts of Devils ; and is especially tried and tempted by a vast and immitigable ADVERSARY, moving inaudibly around us with a sleepless appetite for the ruin of souls, acting *on* us through sensible media, and *in* us by moral and mental delusion. And would to God the Devil were more preached, proclaimed, and all his infernal wiles more scripturally and faithfully set before the people ! Then would our Christianity become not a mere nominal distinction, but a *felt contest* ; and instead of coolly resolving the doctrines of St. Paul when speaking of the Evil One, into a metaphor, we should realize their counterpart in our own experience, and pronounce them—description.

We need hardly say, that the wish to resolve the statements of the Bible concerning a PERSONAL SATAN into mere Orientalisms or poetical impersonations,

is to be traced to the native dislike of the unrenewed heart to admit into its experience any principle that calls for "reasoning pride" to submit itself, and be dumb before God. But beyond this, no thoughtful watcher over the times can hesitate to allow that for the last twenty years the habits, literature, science, and philosophy of this country have been gravitating with a fearful impetus towards the adoption of a SENSUAL HERESY ; or towards the practical belief that the *Real is bounded by the Visible* ; and that no evidence that does not thrill our materialism (in some mode or other) can be admitted by a truly philosophic mind. Thus the hands, and eyes, and ears are lifted into a more than logical dominion over the intellect ; and Faith, or "the evidence of things not SEEN," ceases to be retained in the canons of our world's orthodoxy. For much of this infidel carnality we are indebted to that heartless libel on all that is spiritual in taste and pure in feeling, Utilitarianism :—a system that concentrates within its grasp the elements of a most debasing grossness ; adapted only to a world peopled with bodies out of which the soul has been evaporated ; and which, if carried out in all the fearless enormity of its principles, would speedily transform the Empire into a mere national shop, and Creation into a huge warehouse. There is however one encouragement derived even from the cultivation of the physical sciences themselves—

viz., that true philosophy cannot receive a single PRINCIPLE into its system, without authenticating the REALITY OF THE INVISIBLE. For after all, what is electricity, chemical affinity, and galvanism, and gravitation,—but the expression of something that is UNSEEN, of which all the visible phenomena of matter and sensitive life are only the TOKENS AND SIGNIFICANCES? Physical Science therefore, if consistently faithful to the law of analogy, cannot reject the statements of Scripture with reference either to the Deity or the Devil, *on the simple ground of invisibility*; inasmuch as science itself cannot *exist* without a belief in the unseen presidency of some master Principle.

We now revert to a second subject, and in regard to which the sentiments of Luther are frequently set forth with masculine force and amazing beauty :—we mean, the SACRAMENTAL MEANINGS OF THIS VISIBLE CREATION, IN CONNEXION WITH, AND IN SUBSERVIENCE TO, THE CROSS OF OUR DIVINE REDEEMER. In other words, the author desires with unaffected reverence to illustrate to others and to himself—the exceeding glory of Messiah, not only as the source of all spiritual good ; but as the anointed King, and ever-present, ever-active, and ever-prevailing Administrator of all our mercies in Providence, and all our enjoyments in the august Theatre of nature.

We consider therefore that those who realize



this transcendent verity, will readily grant that both piety and poetry may find the elements of divinest beauty, pathos, and grandeur in the creed—that all things are INSTINCT WITH CHRIST; and that all our mercies in HIS merit live and move and have their being. But especially with regard to the harmonies and sublimities of the natural creation, from which Religion, Philosophy, Science, and Poetry are wont to derive so much food for their high purposes,—may we not regret that the CHRIST-GOD is not more intelligibly and expressly referred to? Are we not too apt to mistake the sounding orthodoxy of the mere *name* of God, when we use it with as much cold apathy, or with as much blind negation of belief as that which an elegant pagan would have done, when philosophizing on a first cause? For let it be considered, 1. That the world was created *by* Christ. 2. That it was so created *for* Him. 3. That it is perpetually sustained *by* Him. 4. He *endows* it with all its powers and attributes; and then, the conclusion is natural—that its object is to be a visible medium for assisting the Senses into religion, and making even Matter preach lessons of Christianity to the regenerated Mind. It is thus that we may reverence the whole Creation as an EXPRESSIVE EMBLEM, and kind of sacramental Type of the marvels and mysteries and mercies of Redemption. The earth is a huge PARABLE of hidden truth, of which the

Cross is the noblest exposition. And even as a human face when cold and dead, or mindless and meaningless, may be contrasted with the same countenance when lighted up with all the living play of intellect, and radiant in every line with the lustre of the spirit;—so are the Forms of outward nature around us little else but a torpid mystery of matter, till the glory of Christ is reflected upon them, and with animating beauty quickens and transforms the whole. Thanks be to the Gospel for this great discovery—that “All Things were created BY HIM and FOR HIM!” Why there is more profound philosophy enshrined in these syllables than Plato ever dreamt, Socrates taught, or Newton discovered. “By him and FOR him,”—here both the origin and design of creation are magnificently unveiled. And moreover, we may doctrinally infer that the “invisible Things” of the Saviour are “clearly seen” by the Things which are made. The world of Matter becomes a typical counterpart to the world of mind; and the relation between them is not one of metaphorical accident, but arises from a divinely established connexion between the two. In a word, if we surrender our hearts to this august philosophy of the Gospel, both Christian and poet may alike so have the eye of their Faith unfilmed of earthly mist, as finally to perceive the entire creation transmuted into a mute Christianity,—*a parable of*

*eloquent Materialism, where from the sun in the heavens to the insect on the earth, there is to be detected a DESIGNED ANALOGY between the outward sign which the Sense apprehends, and some inward significance which the Intellect is to receive.*

And now, in conclusion, let us offer a few remarks on the boasted UNITY of the Romish Church. That this unity is not that of spiritual life in the soul, but rather that of death; that it is "not a natural union produced by the active heat of the spirit, but a confusion arising from the want of it—not a knitting together, but a freezing together, as cold congregates all bodies, how heterogeneous soever, sticks, stones, and water," (Coleridge's "AIDS TO REFLECTION," p. 73,) is perfectly true: but notwithstanding this, the artificial cement has succeeded admirably well for all outward and aggressive movement; and thus in comparison with our Babel-tongued and multiform Sectarianism, the Church of Rome has contrived to stand forth as the fairest Image of external unity which the world has witnessed; and by this excellent TRICK, has managed to pass off her fictitious concord for that higher and holier (both visibly and invisibly contemplated) Union, in behalf of which the Redeemer Himself petitioned. But we shall here avail ourselves of two writers, who in allusion to this, and some of its consequences and principles,—have thrown out thoughts worthy our

deepest attention. The first is from a volume of "Essays," by the Rev. Henry Woodward.

"The high claims of the Romish Church have always appeared to me, not so much ABSURD IN THEORY AS IN POINT OF FACT. That the Church which the Son of God came down to establish upon earth, should possess such powers and prerogatives as the Papacy assumes, is what any man reasoning, *à priori*, would suppose." "If the Church of Christ had, in her corporate and visible capacity, always kept herself undefiled and pure, she would have been arrayed in the very attributes which the Church of Rome vainly and arrogantly pretends to. \* \* \* \* There is a secret charm in Popery, a contrivance in the system, by which the machinery can work itself, in spite of the misconduct or mismanagement of its agents. This inherent power binds its votaries as by a magic spell. Whence, then, hath the Church of Rome this wisdom, and these mighty works? My own belief is, that the foundations of her system are laid in the wisdom of God." (pp. 80, 85.) After analyzing the genius of Judaism, Mr. Woodward, from whose interesting and thoughtful "Essay" the above extracts are taken, sums up his estimate of the necromancy of Romanism, by stating his belief that "THE DEVIL, AS HIS LAST AND BEST EXPEDIENT, BROUGHT IN JUDAISM AGAIN, UNDER THE NAME AND TITLE OF THE CATHOLIC CHURCH."

Our second is from Edward Irving, a man of brave heart, mighty spirit, and splendid imagination; and adorned moreover with powers of eloquence and thought, of the highest order: a being whom Martin Luther would have delighted to embrace and welcome; but one, unfortunately, whose fearful speculations on the "peccant

humanity" of Christ, and whose insane parodies on the "Gift of Tongues," in his closing days, abridged his usefulness, embittered his life, and left a cloud on a Name, which, in many respects, deserves to be held in grateful remembrance. The passage is long, but assuredly it puts the subject of Romish influence in somewhat a new and startling light.

"The Popedom, if it had not been a usurpation, would have been the fullest and fairest model of the kingdom of Christ which hath been ever exhibited; having in it the absoluteness of power, combined with the holiness of priesthood; being the very form of our Melchizedek, a priest upon his throne; who, without armies and without expenses, by nuncios and legates merely, did accomplish the same ends which the absolute kings did accomplish by force; who did establish himself upon the earth, not only as the object of dread, but likewise as the object of reverence, bringing under his dominion the Emperor who represented the last and most enlarged of the autocratic dominations; and not only so, but he did make himself to be revered by all the people, insomuch that his pontifical word could dissolve allegiance and abolish natural ties. He even attained unto the claim of absolving from all guilt, of dispensing from all obligation; and his word canonized saints, dispensed righteousness, changed laws and time, and otherwise usurped the office of Christ, the Ruler of the earth, and the Dispenser of the Divine will. And into his city flowed the riches of the Gentiles, and up to his city went the most holy of the people. Yet he himself removed not thence, neither showed himself openly, save at the high solemnity, when the assembled myriads knelt before him, and he bestowed upon them his blessing, as the blessing of God. Time would fail

me to explain, point by point, this full-length portraiture of our true Melchizedek ; which, had it been an idea written in a book, and held up unto the Church as the great object of its hope, would have been the greatest, the noblest, the best performance of piety and wisdom ; but, being a reality embodied unto sense, a pageant contrived by the devil and informed by a man, is the fiend's arch-mock, the masterpiece of delusion, the consummation of idolatry, the most daring attempt of men and devils to parody the purpose of God, and destroy the expectation and desire of the whole earth. If idolatry before the coming of Christ was the great object of Divine hatred and prevention because it attempted to inculcate the great secret before the time, by giving form unto God before he had taken form in the seed of the woman, and so anticipating the glory set apart for his Son, as the *Eikon*, or statue, of the invisible God ; so, after Christ, the image of the invisible God, had been manifested in humility, together with a promise of bringing him in the second time in glory, then it became the great act of sacrilege to attempt, by any device, to forestal, or upon any person to fix, that glory which God hath reserved for his Son ; whereof, indeed, every baptized man is constituted a witness, having the Holy Ghost given unto him, as his earnest, that he himself shall in the like glory appear ; but if, instead of witnessing that the Priest-King, the Infallible, the Absolute, is not yet in the world ; we do give that honour to a man like unto ourselves, who is in the world, or oppose him not unto the death who claimeth it ; then, I say, are we guilty of a tenfold sacrilege and a tenfold idolatry, and are servants of Satan far beyond the most gross, crude, and cruel image-worshippers on the earth. There is no language, there are no similitudes, for expressing the abhorrence of an enlightened and pious Christian towards the Papacy ; and there is no such sign of lukewarmness in the Christian Church, as to have become so tolerant and so fair-spoken towards that abomina-

tion. Nevertheless, while I thus speak, like the Fall, and the natural world under the Fall, and the constitution of universal absolute kingdoms, THERE IS NOTHING SO WORTHY THE STUDY OF A WISE AND PATIENT MAN, AS THAT MASTERPIECE OF SATAN'S INVENTION, THE PAPACY; THROUGH WHICH HE HATH INFLICTED SUCH A BLOW UPON CHRISTENDOM, AS THAT ALL THE DISCIPLES OF THE LORD, SAVING A HANDFUL OF STRAGGLERS HERE AND THERE, HAVE ENTIRELY FORGOTTEN THE MELCHIZEDEK KINGDOM OF CHRIST WHICH IS TO COME. I will say it over again, for the use of Protestants, and especially for the sister Churches of Scotland and England, that the Papacy, as it formed itself in the times of Jerome and Augustine, and from an earlier time, did gradually abolish the primitive hope of the Church concerning Christ's coming and kingdom; which hope hath never yet dawned again upon the spiritual heavens, though oft and oft it hath struggled in the midst of the clouds, and darkness, and mists of hell which that superstition brought over the face of heaven. We have had such a bout to maintain and keep the single point of justification by faith, that we have never got to the subject of our hopes at all. Oh, this Protestantism is become a beggarly thing;—a poor, beggarly system of expediency! Verily, it is like the last tatter of a beggar's outward garment, hanging shivering in the wind, without comfort and without shelter. It took too low an aim when it merely set itself to contradict the Pope; it should have studied him, it should have profited by him, it should have interpreted the wisdom of Satan, and turned it against himself; then, instead of merely denying purgatory of the soul, Protestantism would have gone into the whole question of a Christian's hope, as they went into the whole question of a Christian's faith; and then the primitive doctrine of the advent and kingdom of Christ would have come out in its fulness and its beauty. NO RELIGION CAN

BE FOUNDED UPON NEGATIVES. The PROTESTANT RELIGION NECESSARILY TOOK UP A NEGATIVE, and it SHOULD HAVE BEEN MORE GUARDED AGAINST THE PERIL WHICH AROSE OUT OF THIS SINGULAR PREROGATIVE."

The reader will of course form his own judgment on these sentiments; but assuredly it is a great truth, that no Church can be maintained, and no creed secured by merely a cold and negative theology; and equally true, that our manifold dissensions, differences, and hostilities *do expose us most cruelly and dangerously to the taunts and sneers of the Roman "mock."*

But the important subject of a visible unity, involving, as it does, the entire argument connected with the platform and polity of a Church, considered as the "GROUND AND PILLAR" of the truth, is quite beyond the range of a brief essay. We therefore hasten to wind up these remarks, which have extended themselves far beyond the writer's original intention. He cannot however dismiss these pages without observing and lamenting, as an attached minister of our Church, the 'controversial bitterness which now rages within and around her, on all sides. And yet does he hope that it may finally please the GREAT HEAD of "The Blessed Company of all faithful People,"\* to overrule this strife of tongues and war of pens, for the expansion and purification of our venerated



Communion. Dr. Croly speaks "of a new element being infused to disturb or renovate the old order of society," and that, "the principle of population is expanding with a force wholly incalculable." But may we not also assert, that the ECCLESIASTICAL PRINCIPLE is also beginning to expand and operate with a force beyond our anticipations to limit? Of all "signs of the times," we know none that strikes with a more intelligible thrill on the mind of a thoughtful observer than this—viz., not only in England, but on the Continent, and throughout America, all parties are beginning to put forth the vigorous cry, "WHAT IS A VISIBLE CHURCH?" Now there is a double aspect under which this theological excitement may be regarded. The first is one of danger: and that arises from the machinations of Romanism, and the artifices of prowling Jesuits, who will foment our controversies to the utmost, — and then craftily turn round upon us, and point with triumphant gratulation to their own Church, as presenting, forsooth! a blessed refuge and beautiful repose for those who seek to come out of the ecclesiastical tempest, and find peace. But, "*Sic notus Ulysses?*" is that all we know of Ignatius Loyola? No! thank God, it is *not* all we know.

The other aspect is one of a more auspicious character. For, after making a merciful allowance for some bad temper, bitter pamphlets, sarcastic

epistles, absurd exaggerations, and foolish "*tu quoques*,"—who will deny that it is far better for an Empire to be *agitated* with the Things of Eternity, than to be *absorbed* in the pleasures of time? And for our parts, we honestly believe, that while corn, cash and currency, manufactures, exports and imports, saving banks, canals and railways,—may and ought to have their fair pre-eminence in public discussion; yet is it good for both the mind and morals of a nation to feel, and believe also, that with the fashion of this world all these themes pass away: while the Principles and Prerogatives of a Church, reverently contemplated as an ORGANIZED INSTRUMENTALITY in the hands of the Holy Spirit for bringing an alienated world back to God,—relate to those Interests and Truths which cast their shadows into eternity; and are therefore in themselves, calculated to act nobly on the deepest and most enduring elements of our being.

Meanwhile in behalf of the English Church we desire, with unfeigned humility, but with all boldness,—to put in our protest against her being considered as responsible for the TWO EXTREME PARTIES, who are now contending within her bosom. She is *Catholic* in the profoundest sense of that abused word, and therefore stands aloof from both. For assuredly if we allow her to be apostolical in foundation, primitive in rites, and scriptural in her

creed,—then she is by no means responsible for those who *condescend* to receive her wages, and yet resolve the whole of her Polity and Ritual into an ecclesiastical Nullity ; and are *ashamed* to carry out into practice those principles of canonical obedience under the banner of which they were ordained, and in harmony with which they SWORE to exercise all their ministerial functions.

On the other hand, the catholicity of our Church stands aloof from that Party who desire to hand her over to the putrid embraces of her “ dear sister ” of Rome. No ! that noble Church, under the shade and shelter of whose catholic doctrine, creed, institutes, and sacraments, the bravest, wisest and the Best of England’s Churchmen, Patriots, Orators, Poets, Statesmen, and Philosophers have grown and flourished — rejects with disdain either of those ultra Parties, who now rend her peace and disturb her usefulness. She is a true branch of CHRIST’S HOLY, CATHOLIC AND APOSTOLIC CHURCH, and *therefore* she cannot authenticate the *self-originated* ministries of rash Sectarianism, to gratify the one ; and as she presents also in the FOREGROUND of all her services, “ The Lamb of God which taketh away the sins of the world,”—she cannot put The Atonement in RESERVE, to please the petrified formalism of the other.

The author will now take his leave of the

reader, and humbly commit this volume to the protecting love and guidance of that high BEING “from whom all holy desires, all good counsels, and all just works, do proceed.” Whatever in this volume is in harmony with His Word, may He condescend to bless it; whatever is not so, may He graciously overrule; and pardon the sin of the writer. “Satis me vixisse, arbitrabor, et officium hominis implesse, si labor meus aliquos homines, ab erroribus liberatos ad iter cæleste direxerit.” (*Lactantius.*)

“Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! next, thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! and thou, the third subsistence of divine infinitude, illumining Spirit, the joy and solace of created things! one Tripersonal Godhead! look upon this thy poor and almost spent and expiring Church, leave her not thus a prey to these importunate wolves, that wait and think long, till they devour thy tender flock; these wild boars, that have broken into thy vineyard, and left the print of their polluting hoofs on the souls of thy servants. O let them not bring about their designs, that stand now at the entrance of the bottomless pit, expecting the watchword to open and let out those dreadful locusts and scorpions, to re-involve us

in that cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning sing. Be moved with pity at the afflicted state of this our shaken monarchy, that now lies labouring under her throes, and struggling against the grudges of more dreadful calamities.

“Then amidst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies and marvellous judgments in this land throughout all ages ; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most Christian people at that day when thou, the eternal and shortly-expected King, shalt open the clouds to judge the several kingdoms of this world, and distributing national honours and rewards to religious and just commonwealths, shall put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth : where they, undoubtedly, that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed

the regal addition of principalities, legions, and thrones into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure for ever."

THE END.

LONDON :

PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.



BY THE SAME AUTHOR.

---

POETICAL WORKS.

1. LUTHER, OR THE SPIRIT OF THE REFORMATION. Third Edition.

2. THE OMNIPRESENCE OF THE DEITY. Twenty-first Edition.

3. THE MESSIAH. Eighth Edition.

4. OXFORD, with biographical notes. Sixth Edit.

5. WOMAN, with other Poems. Fifth Edition.

6. SATAN, or INTELLECT WITHOUT GOD. Tenth Edition.

PAMPHLETS.

1. THE IDEAL of THE ENGLISH CHURCH. 2s. 6d.

2. A LETTER on the RECENT SCHISMS IN SCOTLAND, with an Introduction addressed to the Bishop of Landaff. 1s.









